ADULT LEADER

A Journal of Christian Education and Church Work; with Study and Teaching Material for the Uniform (International) Lessons

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

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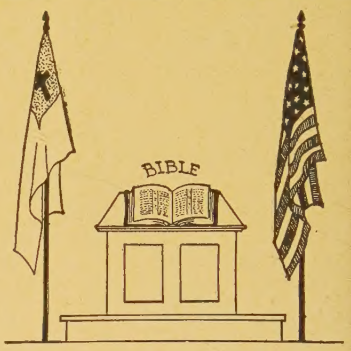

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IX JUNE, 1933 Number Six

MILES W. SMITH
Editor-in-Chief Sunday School Publications

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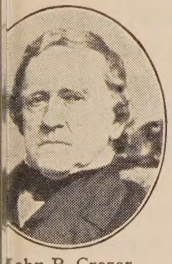
Publication Society Family

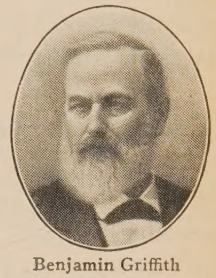


John P. Crozer

The members of the Publication Society's staff at the Philadelphia headquarters maintain a Friday morning prayer-meeting. Occasionally an outside speaker addresses us. Recently, it being the anniversary of the Society's organization—the one hundred and ninth—Dr. John P. Crozer Griffith, chairman of board of managers, was present to tell us, as he had n with difficulty persuaded to do, about his family, Crozers, who have had such a long and serviceable nection with the Society. The talk—for so he ed it—was characterized by delightful modesty and nor, and was both intensely interesting and really a tribution to Baptist history.

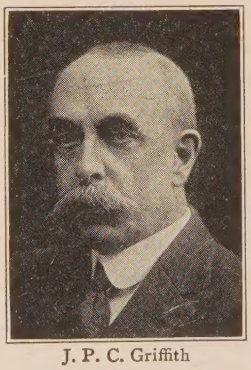
ree Generations

ohn P. Crozer, born 1793, was a manufacturer se cotton-mills were at Upland, near Philadelphia. e the Crozer Theological Seminary, founded by his children, now stands in his memory. At the age of fourteen he was baptized into the membership of the First Church of Philadelphia by the famous Dr. William Staughton. All his life he was strong for Christian stewardship. The more money he made the more he gave away—into the Lord's treasury—and the more he thus gave away the more he made. The Publication Society shared generously in this giving, especially in the earlier years when "it was hard sledding." It has been estimated that the Crozer family all told have contributed half a million dollars to the Society's work. He was a member of the board of managers from 1851 to the time of his death, in 1866, serving also as its chairman. Three of his sons were members of the board. Samuel A. having also been president of the Society from 1885 to 1911. One of his daughters was the wife of William Bucknell (benefactor of the college that bears that name), who gave liberally to the Society and was for sixteen years chairman of its board; while another daughter was the wife of Dr. Benjamin Griffith, executive secretary from 1857 to 1893. In telling his story, our own Doctor Griffith dwelt much on the fine character and long, faithful service of his father, this Benjamin Griffith. To further interestingly stretch out this catalogue of splendid Christian service it might be added that a grandson of William Bucknell, H. Boardman Hopper, is a very active member of the board of managers and the present chairman of its finance committee.



Benjamin Griffith

A Worthy Wearer of Many Mantles



J. P. C. Griffith

Doctors of divinity are so plentiful in the Publication Society that it should be explained that our John P. Crozer Griffith is a medical doctor. He is one of the world's leading specialists and authorities in the diseases of children, a professor in the medical school of the University of Pennsylvania, a member of no end of learned societies, and the author of many valued books and monographs in his *fach*. It is a fine thing that such an occupied professional man is willing to devote hours and hours—membership in our board of managers is no sinecure—to important religious, denominational work of this sort. Isn't it also a happy circumstance that when he presides over the deliberations of the board the place of his chair is directly under a large oil portrait of his grandfather, that John P. Crozer, and opposite another portrait, of his father, Benjamin Griffith?

The Lord Is in His Holy Temple

The attention that is being given just now by religious educators to the improvement of worship in the church school is certainly gratifying to all who have at heart the advancement of true religion. We are thinking more especially of the cultivation of a spirit of reverence, in young and old. Here is something to which the Sunday school superintendent and teacher may well give themselves. There will be more devout worshipers among the men and women of the coming generation if we can train our boys and girls to be reverent in the presence of God in the religious assembly. We do not want to make them think of the church, any part or room of it, as the "dreadful" place (that word "dreadful" has as unfortunate rendering in the story of Jacob's vision), but the church is peculiarly a place where God is, and, as Shailer Mathews once remarked, "One should be at least polite to God."

The Superintendent's Responsibility

There are some things that the wise superintendent can do in the assembly besides ringing a bell and shouting to quiet confusion and talking. A subdued, prolonged facing of the audience is sometimes effective, say before the prayer. There are certain hymns that in our opinion should never be used as "quieters"; they are too sacred in their message and associations. The pupils should be taught that the outward things of worship, the church building, the Bible, the singing-books, and the very seats are God's, to be respected.

Bad Examples

The irreverence that one finds in some schools is to be attributed to the bad example of those "higher up." A couple of years ago in a school that we were visiting the secretary and his assistant were working over their records while a feeling and inspiring prayer was being offered—and the secretary's desk was well to the front of the assembly-room, right before the gathered classes! Ministers occasionally sin here. At a Sunday school anniversary gathering a distinguished Baptist minister who had been invited to address us kept up an unnecessary conversation with me throughout the prayer, as we were seated side by side on the pulpit platform.

The Problem of the Worship Service

Most superintendents realize that the planning and conduct of the worship program in a church school is by no means simple and easy; that is, if it is to be of real value and fulfil the proper objective of such a service; that is, bringing the assembled school or department into closer touch with God and into a mood proper for the study of his word and truth. And more and more are superintendents becoming dissatisfied with a perfunctory "opening exercises," coming t feel what a heavy responsibility rests upon them in th matter. Signs of this are the expressions of approv or criticism of the suggested orders of service that w have been presenting in our periodicals, prepared b our state directors.

What Shall It Be?

It goes without saying that a worship program fo the church school does not need to be elaborate to b edifying. Its length and nature will depend somewha upon the time of the school session, and whether it general or departmental. When those who participat have just come from or are about to go to the regula morning church worship it should be comparativel brief and simple. Adults and young people, at leas should worship—using that word in its specific sense— in the church, not in the church school assembly. To many church schools (superintendents!) are encroach ing just here upon the church (the minister!)—wit no advantage to either. The devoted superintendent— and his assistants—will in these worship exercises see above everything else devotion. This will, obviously require study—and prayer. The hymns, the Scriptur the prayers, the talks, and the special features mus be, not any, but the right; must make for the never to-be-forgotten end: Christ in the lives of all th school. Incidentally, originality and variety pay i Sunday school work. And here, as in any other plac one string harped upon too constantly gives forth sound that isn't music.

Riches, Safe and Satisfying

From time immemorial men have marveled not onl at the wisdom of the Proverbs, but also at their suc cinctness; that is, the way in which they pack grea truth into a small space of words. A case in point the twenty-second verse of Proverbs 10: "The bles ing of the Lord, it maketh rich, and he addeth n sorrow with it."

It cannot be said of all riches that no sorrow added therewith, for it is common knowledge tha often the largest possessors of wealth are unsatisfie and unhappy; and God's word assures us that man coveting such wealth "have erred from the faith an pierced themselves through with many sorrows." C course, not a few Christians are happy in possessin both the wealth of Jehovah's blessing and the riche of the world; but much depends upon which of th two they most value. To worldly minds the "blessin of Jehovah" may seem of little worth; but right understood it is unspeakably precious. Those wh possess it are rich indeed, and safely rich; and sinc it is within the reach of every Christian, why shou any Christian be poor?

"Judas"

By John Snape, D. D.

Pastor Temple Baptist Church, Los Angeles, Calif.

Benedict Arnold is as widely known as George Washton, and Judas Iscariot is better known than Simon ter. The weary pacer in murderer's row, the painted lot of the underworld, the light-fingered crook in city jail and the broad-browed crook in the federal son, the "rough necks" who steal necklaces and rough boys who steal automobiles all know about las, but few of them could name the other apostles. rtholomew, Thaddeus, and Simon Zelotes were mere cables to them, while the name of Judas in connecn with Christianity signifies to them what the name Benedict Arnold does in American history.

One of the penalties of greatness is that it is sometes coupled with infamy and weakness no less imrtal than itself. With Moses goes the name of araoh; with David that of Goliath; with Lincoln t of Booth; with Garfield, Guiteau; with McKinley, olgosz; with Jesus, Judas.

Different names strike us differently. We think of ter, and we think of the power of impetuosity; we nk of John, and we think of the power of love; we nk of Paul, and we think of the power of intellect l flaming zeal; we think of Judas, and we think of canker of covetousness, the horror of hypocrisy, tragedy of treachery.

There are several Judases of honorable mention—las the son of Jacob; one of the Maccabean broth-; a son of a Jewish general under Jonathan Maceus; an aged teacher among the Essenes; a Jew iding in Damascus in a street called Straight—all these bore the name of Judas. Now no mother uld call her son Judas.

Judas had a good name to start with. He must have l a good mother. His name means the "praise of ovah." The name itself was not bad until Iscariot it. He was generous—he, like the other apostles, l left all to follow Christ. He had business ability, l was soon chosen treasurer of the apostolic group. was responsive to spiritual influence. He had ached, had distributed beneficence, had prayed with rist in Gethsemane, had witnessed Christ's power r the forces of nature, disease, and death, had spent vacation with Christ—and yet he betrayed him! ve of money, love of power, love of place, at last him to "his own place"—a suicide, to be execrated l detested till the end of time.

The Gospel writers never quite forgave Judas for treachery. Matthew and Mark, in referring to him, l him the "betrayer"; Luke calls him a "traitor"; hn calls him a "devil" and a "thief." We have no sympathy with the view that Judas tried to force Christ to take the place of king against his will. Christian zeal would not likely have started in treachery. Surprise at Christ's deliberateness, impatience with Christ's methods, dissatisfaction with Christ's teaching, and finally doubt of Christ's power drove him into hatred of Christ's person. Maclaren says, "No man could live near Him for three years without coming to hate him if he did not love him." After the rebuke about the "wasted" ointment the decline in Judas was rapid. Four steps led up to the betrayal—disappointment, ambition, covetousness, hatred; four steps followed—treachery, remorse, despair, suicide.

Judas was a religious leader. We do not know that there was a chairman of the apostolic group. If Peter was chairman, he was the unelected chairman. Judas was the only one in any official position. In the list of apostles Peter's name always comes first, and that of Judas last—Peter first, the man who denied Him with an oath, and Judas last, the man who betrayed Him with a kiss. And yet what a difference, for one of them repented and became the mighty preacher of the Pentecostal sermon, and the other, filled with remorse without repentance, took his own life! Had he lived he would have become a castaway. So we would have had the triumvirate: Esau, Saul, Judas—all castaways along the pathway of the kingdom's progress. The first a castaway through appetite; the second, through disobedience; the third, through hatred.

Judas gained by the betrayal eighteen dollars, but this he could have earned in four months—and he never enjoyed the money; the temporary good-will of the ruling classes—but he soon lost this; for the priests said unto him what Pilate said unto them, "See ye to it!" A burial place?—but what a burial place!

Judas lost by the betrayal his apostleship, his peace of mind, the good-will of posterity, his soul, his righteous reward.

When he cried out, "I have sinned," he was crying only what six other men of Scripture had cried before him. Away back at the beginning of the history of the chosen people this phrase was wrung from the reluctant lips of Pharaoh, when, after the visitation of repeated plagues upon Egypt, he summoned Moses and said, "I have sinned against the Lord your God, and against you." Baalim, falling down before the angel of the Lord in the narrow way, cries, "I have sinned," and promises to speak before Balak only the words the Lord puts into his mouth. Saul, reserving for himself the choicest sheep and oxen of the defeated Amalekites,

when once the message of God's prophet that obedience is better than sacrifice sings into his soul, cries out in agony, "I have sinned!" Job, suffering from loathsome disease and tortured by miserable comforters, cries out in ecstatic agony, "I have sinned! Why dost thou not pardon my transgression and take away my iniquity?" David, aware at last of the heinousness of his sin with Bathsheba, and brought low in the dust of repentance, cries out, "Against thee, thee only have I sinned, and done this evil in thy sight!" The Prodigal Son, substance wasted, face full of tears, feet sore from the long journey, meets his father's kiss with the words, "I have sinned against heaven and in thy sight." And Judas, filled with remorse at his treachery in betraying the Son of man into the hands of the plotting priests, brought back their blood-money, and flinging it at their feet, blurts out, "I have sinned!" Then went out and ended it all.

At Schuylerville, N. Y., on the Burgoyne surrender grounds, there stands a monument. Four niches there are in the monument intended for four men—one for Gen. Philip John Schuyler, one for Gen. Horatio Gates, one for another general, and a vacant one that might have been filled by the name of Benedict Arnold, if he had not proved traitor. Peter, James, John, Judas—these four might have filled four niches in the memory and affection of all Christians, but one of them was a traitor. Oh, the pathos of losing the good-will of posterity! If any man is to leave to men the legacy of a good name, he must earn the good name.

Judas never repented. One man betrayed Christ with an oath, and the other with a kiss; but the first repented and became chief of the apostles; the other had merely an after-regret that brought no true repentance. Repentance leads to God; remorse away from him. Judas was a son of perdition. We do not know why he was chosen as an apostle, unless it was as a warning to other religious leaders.

Suppose Judas had truly repented. Suppose he had waited until after the resurrection, and somewhere in the old familiar haunts had found the Master and flung himself at his feet, crying, "Lord, I have been untrue from the very first. I was a thief while carrying the bag as treasurer. For eighteen dollars I sold thee and with these lips betrayed thee with a kiss. But if there is forgiveness for a wretch like me, I pray thee have mercy and forgive."

Oh, if Judas had only done this, one of the sweetest stories of the Bible would have been written. Christ Jesus would, I believe, have taken the repentant traitor in his arms, and met the kiss of betrayal with the kiss of forgiveness and love.

Improving Your Teaching

By Frank M. McKibben[1]

VI. HOW CAN YOU IMPROVE YOUR CURRICULUM?

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In a Sunday school conference teachers were stating their difficulties and problems in connection with their courses of study. "I simply can't get over the lesson during the teaching period. There is too much material suggested," declared one teacher. "I teach the lesson to the best of my ability, but the pupils seem utterly indifferent," this from a teacher of juniors. "My course calls for outside study on the part of my pupils. I don't believe they open their books from one Sunday to the next," said another. "I sometimes skip a lesson or two to find one that I think my pupils are interested in. Is that wrong?" "My pupils seem to get greatly interested in something, a problem or topic, that is not in the course but is suggested by it. Should I let them discuss it?" An intermediate teacher inquired: "If I find my pupils simply do not want to study the course assigned to them, is it right for me to work out a course of my own?" "I don't like the teaching plan suggested in my manual. Do I need to use it or should I feel free to plan to develop my own plan of dealing with the lesson?" Many other problems were suggested that doubtless would be reported in any conference of workers. Do you experience such difficulties?

An effort was made in the last discussion to aid you in understanding the nature of the curriculum and the manner in which you may determine if you are using the best curriculum for your group. In this discussion we want to talk over with you some of the common problems encountered by teachers who are trying to make the best possible use of their courses of study. It is impossible to discuss all of them. Those that have seemed to be most common among teachers will be treated in the hope that you will be aided in making successful use of your teaching opportunity.

Do You Study Your Course as a Whole?

"This course is turning out so differently from what I had expected in the beginning," a teacher reported as she neared the end of the quarter. "Do you mean to

[1] Professor of Religious Education, Northwestern University, Evanston, Ill.

," inquired the superintendent, "that you started ching it without knowing how it ended?" "Why, ," replied the teacher. "I just study each lesson as ome to it." Such a procedure can scarcely ever re- t in an effective use of any kind of a course of dy. The teacher who plunges blindly into the use the course without studying it as a whole can hardly pect to find the teaching enjoyable or the results ieved gratifying. And yet this is exactly what many chers do. Here is one of the most common reasons ineffective use of the curriculum.

Each course of study is planned as a whole. Definite ectives have been set up. It has an introduction ich explains its nature and how it may be handled. Definite sequence is planned, moving naturally to a clusion. An understanding of all this is highly ential on the part of the teacher. He will under- nd each lesson not as an independent unit but as a t of the total course. He will be able to prepare his ils for what is coming as he deals with each experi- e, problem, or body of information. He will know at he is striving for as the final outcome of the work the quarter or year. The teacher will be better able letermine the method that will secure the best treat- nt of the course. He may conclude upon the study the course as a whole that it may profitably take the m of a project. Instead of taking the course in a cemeal fashion, lesson by lesson, an intermediate cher persuaded her group to transform their quar- s study into the project of building a note-book line of the life of Jesus. This would not have urred if the teacher had not considered the course as hole before it was undertaken. Such a procedure ns, of course, that the courses of study must be ded upon and given to the teachers in advance. For perintendent to assign courses or pass out manuals Sunday before the opening of a quarter means that t teachers will not have time to give the course care- study. In some well-organized church schools the hers have their manuals weeks in advance and not study them individually but meet in departmental ps to discuss the various problems and needs lent to their use.

How Do You Introduce the Course?

he best of courses may fail to capture the interest the pupils unless the study of them is properly ivated. Much depends upon the zest and eagerness he pupils for a new course. Introducing a course perly is simply "setting the stage" for the pupils' usiastic and intelligent response to it. One of the things to note is the body of suggestions which teacher's manual may have regarding its use. A her of intermediates complained to his supervisor the course assigned to his class had failed entirely terest the pupils and that he himself did not fully understand the nature of the course. He had skipped the carefully prepared introduction in the manual which suggested several ways in which the course might be presented. A study of this introduction later led to the enthusiastic use of the course by both teacher and pupils.

The teacher may employ several methods of stimulating interest on the part of the pupils. Before the course is introduced he may raise questions and arouse curiosity which will naturally lead to the answers and satisfactions found in the course. If the course is largely a knowledge course he may give some simple test which may reveal to the pupils their need for information along the lines provided by the proposed study. The teacher's own enthusiasm for the course often tends to stimulate enthusiasm on the part of the pupils or at least serves to predispose them toward its use. Other teachers have presented the course in outline form to the pupils, commenting on its interesting features and suggesting the valuable outcomes its study may have for their lives.

Pupil participation in the selection of the course to be studied is highly commendable with the older groups. With the younger groups opportunity may be given to vote on the course the teacher proposed to use. Even though such a vote may be somewhat perfunctory the teacher is in a much better position throughout the quarter to challenge the pupils to whole-hearted use of the course inasmuch as they have voted to study it. In the case of those teachers who are capable of building their own course outlines of topics and problems of special interest to their pupils, the motivation for pupil cooperation is found in interest in the topics and problems they have helped to select and organize into a class program. It is for this reason that the newer theory of curriculum building has gained such favor among teachers and pupils.

Do You Slavishly Follow the Course?

"Must I complete a lesson each Sunday?" "Must I use the lessons in just the order they come in the pupil's text?" These questions are frequently among those raised in teachers' meetings. Such questions reveal a mistaken conception of courses of study. A course of study is always a means to an end, never an end in itself. The selection and arrangement of material and activities represents the judgment of certain authors and editors. Their judgment, while highly valuable, is never infallible. Therefore, teachers should never feel under obligation to treat the materials and suggested activities in just the manner prescribed in the manual.

If the materials and activities of a given lesson seem to the teacher to require two Sundays for adequate treatment, surely the teacher should not feel under obligation to deal with them in one period. A junior

teacher found her group of pupils to be so interested in their course that they planned, early in the quarter, to spend two quarters instead of one with the course. An increasing number of courses are being published as "undated series," to be used at any time in the school year and for as long a period as seems advisable to the local leaders. Teachers need, however, to bear in mind that such variations from the regular quarterly and weekly outlines will require careful planning in order not to break the sequence of courses of study planned over several years. Such variation should be made only in consultation with other leaders in the local church.

Since the course of study is simply a suggested plan of work, the teacher should feel free to change the order of units within the course if there is good reason for doing so. Many courses are planned as a logical or chronological treatment of material. The pupils' most natural approach to material is psychological, from their own concrete interest to that of other times and places. The wise and capable teacher, therefore, may frequently feel inclined to change the order of the sequence of lessons in the manual or to skip certain lessons in the effort to make the course of greater interest and profit to the pupils. This may be done by teachers who are capable of wise selection and skilful in organizing their own lessons.

How Can You Enrich the Course?

One of the most effective ways of improving the curriculum is that of enriching and supplementing the activities suggested in it. The prescribed course serves as an outline about which various enrichment features are grouped. Some junior boys were studying a course that dealt in certain lessons with the homeland of Jesus. The teacher, a man skilled in manual activities, suggested the creation of an electric map of Palestine. This was enthusiastically undertaken by the class and became the outstanding project of the school. A large and decorative electric map of Palestine was later presented to the church school.

A group of high school pupils were studying in a course on the Old Testament the worship customs of the early Hebrews. They became interested in the worship practises of other ancient peoples. As a result of their study they dramatized before the school the worship practises of the Hebrews and other ancient peoples. Through it all they gained a great deal of interesting and useful information. A primary teacher, discovering great interest on the part of her pupils in the few art reproductions which she had used dealing with the life of Jesus, engaged her pupils in the construction of simple note-book pictorial outlines of events in the life of Jesus, using the small, inexpensive art reproductions now available. This supplemented the regular course. The development of handwork projects, the assignments of problems, topics and other outsid study, excursions, visitations, hearing special leader are suggestive of the many ways in which alert teache are enriching their courses of study.

Should You Change Your Course Completely?

This may be done, but only after you are sure that change is desirable and necessary. A teacher of hig school girls reported that her class refused to study th assigned course on "Old Testament Leaders." The desired to deal with their own problems in high schoo An "Interest Finder" revealed the problems of com mon interest to them. A committee from the clas worked with the teacher and the supervisor in develop ing an outline of problems that engaged the girls fo two quarters of intensive and profitable study. Suc a procedure is becoming increasingly the practise i church schools. A wide variety of electives is bein offered to pupils of high school age and older fro which they make their selection. While the use o elective courses is highly commendable and the pupi frequently profit from study of their own problem it is important to relate such courses and outlines t the total curriculum planned for the church school.

An Auto Contest for the Sunday School

By Walter Hopkins

In a country neighborhood a novel Sunday scho contest was put on between family automobiles. Th car is almost like a member of the family, and famili don't like to see their make of car bested in any kin of a contest. It was hoped that through their cars th interest of the people of the neighborhood in th school might be aroused.

Cars were listed according to the number of perso they could safely carry; points were given for th number of persons brought to Sunday school an number of miles traveled. A two-passenger Chevrol runabout won just as many points for bringing tw pupils as a seven-passenger Buick for bringing seve provided they covered the same number of miles. Th Chevrolet five-passenger that came two miles with fi passengers, then drove out of their way to bring a other load two miles, would win just as many points the big car that brought ten passengers four miles. Th two-passenger Chevrolet that brought four pupils wo double points on its performance.

The result of this contest was that every fami whose car was entered was in attendance in full for during the contest. They brought friends who had cars to help boost points for their car.

Once started coming, the school officers tried to p them all in suitable classes, get them to work, and tie them up with the school and its interests that th would not wish to drop out when the contest was ov

Scientific Temperance Instruction

By E. Morris Fergusson, D. D.

Author of *How to Run a Little Sunday School, Church School Administration,* and *Piloting the Sunday School*

Forty-eight years ago the temperance women started movement to insure by legislation that every public ool child should receive "scientific temperance in- uction," or, as officially designated, "instruction in effects of alcohol and other narcotics on the human tem." Results were large; but events have shown the movement fell far short of victory. Now that es call for a renewal on all fronts of Christianity's tury-old campaign for temperance, what shall be the ristian teacher's response?

For one thing, responsibility for this part of temper- e education must be shared between the school, other mmunity agencies, and the church. It cannot be gated to the school by the device of compulsory slation. For a regimented study the education of ay has no place. If the matter belongs in the il's course, the school authorities will put it there. sharing the attitudes of politics and some social les, or yielding to commercial pressure, they fail to so, agitation, led by the church, may balance these es and leave leaders free to follow the standards their profession. What right has the cause of tem- ance to ask sacrifices from the equally holy cause education? Surveys of text-books and health edu- on in the schools, and of the attitudes of teachers their leaders on temperance issues, are quite in er and should be locally undertaken. The church, as t of the community, should defend the school's aca- ic freedom, know what it is doing, and encourage doing right.

Closer attention is also needed to what "scientific" ns. We know, but so often we forget! Science ers not to subject-matter but to the mode of thought. scientific mind holds itself clear of presupposition emotional attitude, while it seeks the truth in any l. Some statements have been so attested that their h is extremely probable, and science, for all prac- l purposes, takes them as facts. Other statements, ified so far, are held as hypotheses while further dence is looked for. In either case new evidence is come, whether it corroborates or contradicts. Some ds, ordinarily left to men of this scientific attitude, thought of as "scientific studies"; and because h students use instruments of high precision and e elaborate pains, we call that "scientific method." the most meticulous research in the most recondite l may be "science falsely so called."

The opposite of science is dogma. Here again we ry misleading mental associations. The spirit that s "I know" and that uses research and discussion and instruction to prove, defend, and propagate its position is the dogmatic spirit, whether found in law, medicine, physics, industry, economics, social service, or religion. The virtue of science is receptivity to new truth. The virtue of dogma is loyal affirmation of truth established. The teacher of temperance must cultivate both. His teaching must be dogmatic as to truth reasonably well established and scientific as to the verification of this and all else that needs to be more certainly known.

In the general program of temperance education the acquiring of knowledge has a large place. There must be much temperance instruction, enough in fact to warrant the careful drafting of a temperance course of lesson study. Part of this will cover facts physical, chemical, biologic, physiologic, and hygienic; part will be social, industrial, economic, and psychologic; and part will be historical, ethical, and religious. The method will be educational in the best modern sense. The aim will be to aid the pupil in learning—that is, bringing into his experience and making vividly his own—what the world has learned so far as to alcohol, its relation to the life of humanity, and the conduct thus indicated as personally wise, socially right, and divinely acceptable. What part of this knowledge-program shall be referred to the home, what to the public school, what to the library and other community institutions, and what to the church school, is a detail to be settled as the curriculum takes form.

Pending creation of this temperance lesson course and the embodying of it in printed adaptations to home, school, and church school use, the teacher needs a text-book of dependable information. School physiologies prepared under statue, with alcohol due to be denounced as a criminal in so many pages per book and so many lessons a year, on pain of withheld school funds for the delinquent school system and unsold editions for the insufficiently zealous publisher contain many important facts, well verified, in temperance chemistry and physiology; but as oracles of temperance information neither they nor any other ex-parte documents will avail.

In a book recently published, *Alcohol and Man,* edited by Dr. Haven Emerson, twenty-one distinguished specialists present, in many fields of research, the findings of science as to the effects of this drug on humanity. An outline of this book's contents, by Doctor Emerson, is printed in the *Survey Graphic* for last November. Free as it is from the suspicion of dogmatism, this series of studies will equip any leader

to meet the challenges of his group and establish the facts that underlie the temperance position and warrant the vigorous and uncompromising prosecution of the cause. Here and there it corrects the physiologies and the traditional temperance statements; more often it shows that these are not emphatic enough.

The teacher of religion cannot undertake to teach temperance physiology as such. That must be left to the school: if well done there no more may be necessary. But the church school must see that its pupils know in detail the effects of alcohol on human behavior, and that they see the significance of these facts for temperance ethics. To this extent physiological temperance may properly enter the church school course; and, that it may count for character, the instruction must not dogmatic but scientific. The class must raise th inquiry, seek knowledge, satisfy itself that it has th facts, and realize what these facts mean.

Let the teacher, in his general course, build love f God and man, desire to serve God fully and well, stan ards of physical and mental capacity, ideals of obed ence and service. Let him present the elements happy, fruitful living. Now, passing in review th ways by which the world has sought these ends, l him take up for appraisal in its turn "the cheerir wine" and other alcoholic beverages. How do thes help one toward a happier and higher life? Drinke say one thing, investigators another. To the facts!

Parents' Problems

Conducted by Mary M. Chalmers

How can I make honesty seem a desirable virtue to my children? Shall I punish my boy when I detect him stealing or lying? My little girl of eight spent the change after doing an errand for me, then lied to me when I asked her about it.

Any leader of a parents' group rash enough to agree to try to answer questions asked from the floor is pretty sure to run into embarrassing situations. In the first place, almost every problem raised is a part of a whole situation and cannot be answered by a simple yes or no. It is closely linked to what has gone on before in the home and in the total life of the child. Moreover, it is bound up in the parent-child relationship. So true is this that one might say that every problem-child reveals a problem-parent. This is especially true of the situations out of which the above questions arose, involving as they do the social sins of lying and stealing.

Scarcely anything alarms a parent more than to discover that the child is lying, or taking that which does not belong to him. A teacher finds the sly, deceiving child the most difficult to handle. We are told repeatedly that the most potent influence that shapes our children's lives is what we are and do. Would you say that being strictly honest is one of the most difficult things for adults to do? One very popular child specialist repeats, almost as a refrain in answer to the questions asked him: "You must first manage yourself." By guarding your own word and action, shunning the social fib and the lie that seems the easiest way out of a difficulty with your child, you are creating an atmosphere, a background that makes honesty desirable. Another aid to this result is the influence of portraits and stories of those who held honesty in higher esteem than life itself. Since very often we lie because we do not have the courage to tell the truth, we help create the ideal we want the child to form b the hero stories he hears. So I should answer the fir question by saying that that which we commend by th example we set and by the heroes we admire will see desirable to the child.

Since lying is many times the result of fear there danger that punishment will increase the tendency lie. Genuine grief on the parents' part, showing th child how serious it is to him if folks cannot tru him, are more effective punishments than any corpor punishment could possibly be. Seek to discover an remove the incentive to lie or steal. If little childre knew, how they might plead with parents, "Lead not into temptation"—beyond the strength we ha developed to endure.

Then there is the child upon the errand to the sto who spent the change and tried to cover her act wi deception. Of course the mother was horrified. Wh did she do when she first suspected what the child ha done? Did she accuse her of stealing? Did she shan her before the other children? Did she call her thief? Mothers have been known to do these dreadf things. Let us remember that this is a common occu rence in child life and that one such offense need n plunge us in despair; but on the other hand it is n to be overlooked or neglected, for its repetition mak it a serious matter.

We must ask ourselves why the child spent t money; was it to show off before others; was it to ha the pleasure of owning something; or was it an obscu feeling of desire to retaliate because we had forced h to do the errand? Were we careless about counti the change? Have we been careless in leaving mon about? What has been done to help this child unde stand the value of money? Have we made money t important, or not important enough?

One authority says that a child sent on an errand should be given a written order to which the merchant is expected to add the price and sign his initials. This is the procedure a business house adopts with errand-boys. Some parents believe this looks to the child and his associates as if he could not be trusted. Felix Adler, drawing upon many years of experience in character education, declares that children twelve and over may be led to discuss conduct problems and to formulate their own standards. Bruce, in *Your Growing Child,* observes that if any such instinct as that for ownership, play, adventure, or display is denied the child, so that nervous irritability results, we may expect lying, stealing, and other delinquent behavior as an outcome. Blatz and Bott, in *The Management of Young Children,* insist that, all unrealized by them, the parents' social habits are influencing the child's response to life situations. Several writers call attention to the social aspect of honesty. Hartshorne, in *Childhood and Character,* suggests we shall get further by stressing justice and fair play than by emphasizing personal honor as the reason for honesty. For those who are interested to study this matter further the following texts will be found most useful:

Are You Training Your Child to Be Happy? Children's Bureau, Washington, D. C.; *Child Care and Training,* Faegre Anderson; *The Management of Young Children,* Blatz and Bott.

Do you know what is written in your state law? Do you have a law in your state regulating the minimum wage which may be paid to women and minors? Pennsylvania does not, and the Pennsylvania Security League asserts that women are receiving as low as two dollars for a fifty-four-hour week. They contend that it is not loans for new equipment that manufacturers need, but confidence about the price they may ask for their goods; and that this cannot be fixed so long as rival concerns may continue to cut wages. Because they have realized that cheapness must represent very low wages and unsanitary conditions in the sweatshops producing the garments, many women have been distressed at the low prices asked for women's clothing; but they have not known what to do about it. The league quotes the action of the Northern Baptist Convention at its 1932 meeting in San Francisco in passing the resolution: "The Christian church should always put herself on the side of the underprivileged classes in the struggle for social justice," and urges every citizen of Pennsylvania to join in memorializing the General Assembly asking for the enactment of a minimum wage law. What of your state? Here is a definite, simple Christian thing to do about the "depression." Write to your representative, get the facts, and then register with him your conviction that no employer should be allowed to pay wages far below a possible sustenance level.

Cultivating Pupil and Teacher Interest

THE EXPERIENCE OF A GREAT SCHOOL

By Matilda Rose McLaren

Groves, in his *The Drifting Home,* raises a question to this effect: "After all, had your child had a choice in the matter, would he have chosen *you* for his parent?" Plenty of calories for thought! Measuring the Sunday school teacher by a similar yardstick, how many of us come anywhere near tipping the scale at perfection?

For instance, when your class attendance leaves much to be desired, do you querulously ask yourself, "Why don't parents *make* them come!" Or, "I wonder whether I am making class periods interesting, worthwhile? Am I holding their attention, getting something across?"

What are some of the essential qualifications for an ideal Sunday school teacher, anyway?

Mrs. W. E. Bennett, for seventeen years a superintendent of juniors, in a recent interview gave me this answer to the above question:

"This is the day which the Lord hath made, we will rejoice and be glad in it!" We hope this is the true attitude of every boy and girl as he opens his eyes on Sabbath morning, rather than a bored, yawned regret, "Gosh, it is Sunday again!" As he enters the church door he should feel an anticipating thrill of a happy, helpful church school session. What can a superintendent and his teachers do to create this spirit of anticipation and its fulfilment?

First of all, boys and girls should be taught to expect to meet God in worship and lesson periods; and where God is, there is happiness. A feeling of happy reverence should be sought. The attitude of superintendent and teachers creates this, or contrariwise. Children respond readily to a feeling of tutored reverence, and a child is the loser who goes home not feeling, "It is good to have been here."

One thought that should be kept constantly in mind is, since Christ is lifted up, he will draw all men unto him! How can teachers do this if there is not a conscious knowledge of God's presence in their own experiences? One can only give what one has in his own life. A teacher must bring to his pupils only the best that is in him, by way of self-control, cheerfulness, and a carefully prepared plan of presentation; all filled with the Christ spirit of love.

Boys need a male teacher, carefully chosen. They have enough of women teachers in grade school. Note their new alertness upon entering high school, with men teachers on the

faculty. They need one upon whom they can look as a hero; so never pick out old men for junior boys; but high school seniors, college students, youngish married men; who will take them on hikes week-days, and provide other activities outside the classroom, and enter into the spirit of it all personally. Knowing that the boys follow his every act, he must endeavor to live an exemplary life.

The junior age is a hero-worshiping age for girls as well as for boys, and they have the right to expect to find their heroine in the consecrated, happy, and beautiful life of their church school teacher.

It is a wonderful privilege to help these unfolding, ever-expanding junior spirits find the true and right way of life.

In Springfield, Ill., is located the second largest Presbyterian Sunday school in the United States. It has grown to such proportions from a very humble beginning, largely by the untiring efforts of an energetic pastor. His letter in answer to my query for his "Success Recipe" follows:

MY DEAR MRS. MCLAREN:

You will find enclosed a copy of the commission which, for the last three years, we have issued for our teachers. Note the final word: "Remember, a good teacher attends faithfully, prepares the lesson, sets a good example, teaches prayerfully, worships daily, knows the scholars and cooperates." These commissions are given out at a special installation service each year in October.

Our church has never had a shortage of teachers. We have not always been able to get all the men we wanted, but we have always had all the workers we needed. As a matter of fact, we have not expected people to be perfect teachers before we put them to work, but have put them to work and then given them every possible opportunity for training. As a result we have one hundred and ninety teachers—in the beginners and primary department we call them "Helpers"—and this number does not include any of the departmental officers.

Our enrolment today is 3,318. We are beginning on November 20 a five-months' campaign with the slogan, "500 new enrolments in five months." That will be approximately half of our new enrolments for the year. Last year we had a "400 new enrolment campaign in four months"; and the total for the year was 912.

After twenty-five years of experience, I consider the one supreme qualification of a good Sunday school teacher *a willingness to really do the work*. When it was necessary to find teachers, I thought of those who showed interest by attendance. When I found that there was the slightest hesitation in accepting the call which I was bringing, I let them go. For years I have had plenty of volunteers; and my part is to place them in the right places. As for training, the very fact that they are willing makes them eager to take advantage of all the training that is provided. We have had a training school for eighteen years; at present are in the third year of such a school modeled after the Standard training schools and using the Standard curriculum.

The enrolment in our teacher-training school is now over two hundred and fifty. This quarter we are offering five courses; there will be over one hundred graduates next year.

In using the word "willingness," I am employing the very word which I always use when I teach boys and girls what they have to do to be Christians. In my mind it is absolutely synonymous with "faith" or "surrender"—a willingness to let the Lord Jesus make them Christians, and then a willingness to do what he wants them to do. And if he wants them to help in this particular form of work, he can certainly put it into their minds to do it. I am telling the absolute truth when I say that for a dozen years I have had so many volunteers that I have not had to ask for teachers or even substitutes. It is so long ago since I have had to ask anybody to take a class that I have forgotten who it was!

H. N. HILDEBRANDT.

THIRD PRESBYTERIAN CHURCH

Springfield, Ill.

THIS COMMISSION is issued to_____
by the Session of our Church, and at the recommendation of your Departmental Superintendent. We appreciate your willingness to undertake this service, and congratulate you on your special opportunity of doing good. We not only wish you great joy and success, but commend you to our Lord Jesus for his blessing.

Clerk of Session. *Pastor and General Superintendent.*

REPORT TO THE SESSION FOR THE YEAR ENDING SEPTEMBER 30, 1933

1. How many Sundays were you present?_____
2. Did your department make the quota assigned in "500 in 5 months" campaign?_____
3. Give names of all new scholars enrolled in your class_____

Did you visit them in their homes?_____

4. Give names of all of your class-members who joined the church

Did you remind them of the importance of attending communion?_____

5. How many communion services did you attend?_____
How many Sundays during the Easter—Pentecost Loyalty Program?_____
6. How many credits did you earn in teacher-training school?
7. How many years have you served as a teacher and helper?

Respectfully submitted,

_____

Remember, a Good Teacher prepares the lesson, sets a good example, teaches prayerfully, attends faithfully, worships daily, knows the scholars, and cooperates.

Religion in the Public Schools of England

A periodical coming to the office of the World's Sunday School Association brings the news that as a result of the recent manifesto from the Conference on Unity at Lambeth between the Church of England and the Free Churches, large impetus has been given to the extension of religious education in the nation's schools. It is observed that of three hundred and sixteen local education authorities in England and Wales, one hundred and eighty-six have authorized or adopted the use of agreed syllabuses; ten others have syllabuses of their own; and thirteen have the matter under consideration. A committee of strong religious leaders is urging upon clergy and laity to extend religious instruction in the schools with all possible speed. They point out that in their conviction the separation of education from religion, as is the trend in many countries, is a grievous wrong both to the children and to the nation. They therefore exhort their fellow workers to develop Christian teaching in the schools.

The Question-Box

Conducted by Mary M. Chalmers

"Reading maketh a full man."—*Bacon.*

Quoted from a recent letter: "I agree with what ou said the other night about the value of reading. If nly my teachers were familiar with the recent books n Christian education their work would be easier for ıem and much more efficiently carried on. I have two uestions, first, how can I get the books for them? ıd second, how can I persuade them to read the books hen they have them?"

In answer to the first part of your question, we ould reply, The American Baptist Publication Society ready to fill your order for any book that you may ish to purchase. Your school should build up, slowly ıd carefully, a working library for its teachers, of-cers, and leaders. The public library—and in some our larger cities the library of the Board of Educa-on—will have many of the educational books that your achers need to read. In some states our director of ıristian education has a loan library which is at your rvice. The Publication Society maintains a loan-ırary of books in Christian education. From one or e other of these sources it is possible for you to tain the books you need.

This tells how to get the water, but the real problem how to tempt the horse to drink; in other words, the fficulty in your question lies in the second part: How ail we induce our people to read? Mrs. Fred Kaus s been attacking these two problems for several years, her capacity of associate director of children's work Minnesota. She gets her supply of books by becom-g personally responsible for twelve volumes from r loan-library. These she selects with great care, ving in mind the people she hopes to interest. The ciety is happy to allow her to retain the books for ht weeks. We have asked Mrs. Kaus to answer t of her experience your question about getting ders to read.

"It has been my experience," she writes, "that the oks from the loan-library are just what we need. t because the folks in our churches read very little ıcational literature the quality of the books and even ir titles are not recognized nor especially welcomed. is has made my work of distributing them difficult. en, too, I do not know very well the people, nor ir individual interests, and this is coupled with the ndicap of having only a few moments before or after nday school in which to enlist their attention. For se reasons I have adopted the following plan:

"I let the pastor and my key-woman or other inter-ed teacher in a church know that I am to be with them on the following Sunday. Then I select the books that I am going to offer to that group. I find it better to do this selecting than to leave the matter to a hasty choice on their part. Before starting out I place in each book a long strip of note-paper on which I have made notations of especially helpful or vital chapters or sentences. I should have said that before attempting to circulate the books I myself read them carefully. My notations read somewhat like this:

(1) Helpful to mothers and teachers of small children.
(2) Please read and pass on to another.
(3) The last chapters are also helpful.
(4) I will call for this book on Sunday, March —— at 10 a. m., and I sign my name.

"I make bold to ask the teachers of adult classes and others to let me have a few moments to explain our plan. In introducing the subject I emphasize the fact that it is the church remote from the city library and with only a small library of its own that is given first consideration in this distribution. Then, quickly, clearly and briefly I call attention to some fine chapter or read a sentence from a book which I hold before the class while I watch for facial expressions of interest. One woman's face lighted when *Nobility of Boyhood* was so treated. Upon asking her if she would like to read this helpful book, she said she has three growing boys, and her neighbor five. Through her that book was circulated. It is up to me now to remember her in selecting my next set of books.

"In another church the only person interested, so far, beside the junior superintendent, is a teacher of junior boys. *Adolescent Worship* and one about *Boy Problems* have led her to ask for 'more like that.' Two years ago this same woman had said that she never reads anything from The American Baptist Publication Society. Now she has become convinced through our library that the chief aim of the Society is to be helpful to such local units as her church.

"Sometimes I add to the notations on the slip in the book something like this: 'Tell me what you think of this book'; or, 'Has this book been helpful to you?' I receive interesting replies, that help me to place a book the next time. There are dangers to be avoided in this method of distribution. I have found that giving an extension of time causes confusion. It is better to collect the book on the day agreed upon. Again, it will not do to be indefinite in one's arrangements. One must be explicit. The great difficulty in distribution and collection of the books is in placing

responsibility upon a reliable person. My greatest measure of success has come when I have set a definite time for the return of the book; have made one person in a church definitely responsible to me and have myself followed the procedure here outlined."

I should like to add that Mrs. Kaus has kept faith with our loan-library, returning the books in good condition, at the time agreed upon. To return to the questions raised by our correspondent—We believe we have answered your questions how to get the books and how to get them read—if this important addition is made to what has so far been said, namely, that someone must be convinced of the value of reading and be willing to put that conviction into enthusiastic effort to persuade others to read.

Progressive Education

Question: *It was my privilege recently to attend a meeting of the Progressive Education Association. I heard several very able speakers plead for an education that would give some clue to the meaning of life; that would help to integrate a person so that he would see himself as a whole and have a direction in which to move. Would you say that that is the function of Christian education, that the fact that so many are sensing that need today should give a great impetus to the church school and its work?*

Answer: Yes, in so far as we of the church school see our opportunity and prepare ourselves to meet it. To have a firm faith that life is one, that it has a purpose, and a way to that goal is religion. But the teacher who would lead men and women to find the way must be willing himself first to travel the road, and study how and what to teach.

A New Book by Doctor Bower[1]

By Richard Hoiland

We are witnessing today a nation-wide emphasis or movement of character education in the public schools. Leading educators are insisting that the chief end of education is to develop personal and social idealism. This emphasis, on the moral ends of education, has raised some very serious and far-reaching questions with respect to the relationship of character and religion. Does a purely secular education have the essential resources for effective character building? Is it possible to motivate the good life without taking religion into account? If the answer is made in the negative, then in what way or ways does religion function in the formation of character? Professor Bower addresses himself to these challenging questions in his usual vigorous manner. First of all, he analyzes what is meant by the good life. He then proceeds to a consideration of the nature of religion as it is coming to be understood in the light of its scientific study. The greater part of the book, however, is concerned with the question of how religion functions in the achievement of the good life. In this connection, one of the strongest chapters of the book is the one dealing with the church and the part it plays in the formation of character. Throughout the discussion, Professor Bower makes very clear not only the interrelatedness of religion and the good life but their interdependence as well.

[1] *Religion and the Good Life.* By William Clayton Bower. The Abington Press, 1933. Price, $2.00.

Vacation Bible Schools in Korea

From Korea comes a story of remarkable progress in vacation Bible school work. This movement began in 1922 with one school, five teachers, and one hundred pupils. Statistics today indicate a total of 1,086 schools, 6,831 teachers, an enrolment of 102,698 pupils.

This remarkable progress has been achieved in the face of many difficulties. Local police in many places forbade the opening of such schools. Periodical droughts and extreme hot weather during the summer season have been obstacles. The economic distress, especially in the last three or four years, has had its share in reducing the number of schools. But, notwithstanding, the work has gone ahead.

One of the interesting features of the Northern Baptist Convention recently held in Washington, D. C., was the dedication of the Roger Williams National Baptist Memorial Church in that city, shown below.

BAPTIST SUMMER ASSEMBLIES FOR 1933

State	Date of Meeting	Dean or Director in Charge
Arizona:		
Prescott	July 3–14	Dr. W. Warner Watkins, Box 1587, Phœnix, Ariz.
California, N.:		
Sacramento River	July 12–23	Rev. Stanley A. Gillet, 228 McAllister Street, San Francisco, Calif.
Lake Tahoe	July 17–28	
California, S.:		
Idyllwild Pines	Last two weeks in August.	Rev. Oliver deW. Cummings, 313 West Third Street, Los Angeles, Calif.
Colorado:		
Palmer Lake	July 10–21	Rev. W. F. Ripley, 611 Colorado Building, Denver, Colo.
Western	July 21–30	
Connecticut:		
Storrs	July 4–15	Rev. O. P. Campbell, 455 Main Street, Hartford, Conn.
Idaho:		
Saw Tooth Mts.	July 10–21	Rev. J. E. Hughes, Nampa, Idaho.
Illinois:		
Alton	August 5–12	Rev. Louis H. Koehler, 626 Normal Avenue, Normal, Ill.
Chicago (Lake Geneva)	July 8–15	Rev. Louis P. Jensen, 203 North Wabash Avenue, Chicago, Ill.
Indiana:		
Franklin	July 17–28	Rev. W. R. Jewell, 1729 North Illinois Avenue, Indianapolis, Ind.
Wawasee	August 6–13	
Iowa:		
Iowa Falls	July 17–28	Rev. Newton H. Carman, 514 Hubbell Building, Des Moines, Iowa.
Kansas:		
Ottawa University	August 8–18	Rev. A. L. Black, 918 Kansas Avenue, Topeka, Kans.
Western	July 24 to August 4	
Michigan:		
Kalamazoo	July 17–28	Rev. George F. Sturtevant, 472 Hollister Building, Lansing, Mich.
Upper Peninsula	June 25 to July 3	
Minnesota:		
Lake Koronis	July 10–16	Miss L. Florence Allen, 529 Second Avenue, Minneapolis, Minn.
Montana:		
Templed Hills	July 24 to August 4	Rev. Frederick L. Gilson, First Baptist Church, Woody and Pine Streets, Missoula, Mont.
Nebraska:		
Grand Island	August 7–18	Rev. Ezra Duncan, 1222 Farnam Street, Omaha, Neb.
New England:		
Ocean Park, Me.	August 21 to September 2.	Rev. W. G. Towart, D. D., Bennington, Vt.
New Jersey:		
Hightstown	July 3–14	Rev. Otto F. Laegeler, 158 Washington Street, Newark, N. J.
Long Branch (Negro)	July 1–8	
New York:		
Keuka College	July 31 to August 11	Rev. George L. Cutton, 433 South Salina Street, Syracuse, N. Y.
North Dakota	June 19–25	Rev. W. H. Bayles, Huron, S. Dak.
Ohio:		
Granville	July 24 to August 4	Miss Helen Wickes, Granville, Ohio.
Oklahoma:		
Meers (Indian)	August 7–18	Rev. H. F. Gilbert, Walters, Okla.
Oregon:		
Central	July 24 to August 4	Rev. Thomas H. Hagen, 505 Odd Fellows Building, Portland, Ore.
Linfield College	August 7–18	
Pennsylvania:		
Unami	August 14–26	Rev. F. W. Tomlinson, 1703 Chestnut Street, Philadelphia, Pa.
Factoryville	July 31 to August 11	
Saltsburg	July 24 to August 5	
South Dakota:		
Camp Judson	July 17–28	Rev. W. H. Bayles, Huron, S. Dak.
Utah:		
Ogden Canyon	June 25 to July 7	Rev. W. R. Sloman, 169 South Fourth East, Salt Lake City, Utah.
Washington:		
Burton	July 31 to August 11	Rev. Victor N. Witter, 927 Joseph Vance Building, Seattle, Wash.
West Virginia:		
Girls' Camp	July 31 to August 7	Mrs. T. F. Ellis, 433 Eighth Street, West Huntington, W. Va.
Philippi	August 8–18	Rev. A. B. Withers, Box 732, Parkersburg, W. Va.
Wisconsin:		
Chetek	July 3–9	Rev. R. H. Ewing, 1717 West Wells Street, Milwaukee, Wis.
Green Lake	July 26 to August 6	
Wyoming:		
Camp Carey	August 7–18	Rev. W. F. Ripley, 611 Colorado Building, Denver, Colo.

What the Night Did to the Flowers

The flowers at dawn make no complaint against the night. All that it leaves them is a little kindly freshness sprinkled as dew on their faces. And I, too, would not complain of all my miseries and the dark nights through which I have traveled; but would rather seek to draw from them a little true kindness from which toilers may refresh their hearts.—*Charles Wagner; translated.*

I GAVE thee of my seed to sow;
Bringest thou me my hundredfold?
Can I look up with face aglow
And answer, "Father, here is gold?"
—*J. R. Lowell.*

Seaquist and William Samuelson, Wisconsin pastors who taught in the assembly. At Mr. Barry's immediate left is Rayburn Dunbar, of Superior, who had charge of the devotions. R. H. Ewing, state director of Christian education, is at the extreme left of the front row, and back of him, to the right, W. J. Appel, the assembly's business manager.

THE purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws and processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind.—*Robert Andrews Millikan.*

Chetek Lake Baptist Assembly, 1932, Chetek, Wis.

North Wisconsin Assembly of 1932

Last summer's session was regarded as the most successful, as it was the best attended, since this assembly was started. Sixty Standard credits and seventy-eight certificates were secured by those registered. It meets on the shores of the beautiful Chetek Lake, in Barron County. In the front center of the group picture, in a white shirt and black bow tie, is R. M. Barry, dean. At his right, A. LeGrand, secretary of the Wisconsin State Convention; next, to the right, the well-known Bruce Kinney, of the Home Mission Society; to his right, J. A. Cooper, of the Board of Missionary Cooperation, Richard Hoiland, of The American Baptist Publication Society, and C. J.

Statistics of British Baptists

We are indebted to its officers for a copy of the 1933 issue of *The Baptist Handbook* of the Baptist Union of Great Britain and Ireland (includes Wales, Scotland, the Channel Islands, and the Isle of Man). Summarized statistics for 1932 are: Churches, 3,177; pastors, 2,053; lay preachers, 5,496; members, 405,457; Sunday school members, 476,844; baptisms, 11,524. The list of pastors includes three women: Miss Edith Gates, of Little Tew, Enstone, Oxfordshire; Miss Violet Hedger, of Fortis Green-avenue, London, and Mrs. Maria Living-Taylor, Dill Hall-lane, Church, Lancashire. There are also sixty deaconesses ("Baptist Sisters").

Good Samaritan Class, Berean Baptist Church, Carbondale, Pa.

The Good Samaritan Class of the Berean Baptist Church, Carbondale, Pa.

This class has a membership of about forty. It tries ɔ live up to its name by rendering material assistance ɔ its own members who may need it and to others ırough the deacons' fund; by the partial support of Iiss Sigrid Johnson, the church missionary; and by ɔntributions to the Clough Memorial Hospital, Ongole, ıdia. The expenses of the communion table are also ıeir charge. Mrs. N. M. Howells has taught the class ɔr twenty-eight years, and two of the women have elonged to it all that time. Mrs. Howells will be ɔund in the group picture seated in the second row, fifth from the left. The president is first in front row, counting from left. Business and social meetings are held monthly, on the fourth Tuesday.

Mrs. C. J. Brain.

Class Five, Broadway Baptist Church, Providence, R. I.

The Broadway Baptist Church, Providence, R. I., has several adult classes, but among them Class Five is outstanding in its activities. Originally a part of a mixed class, it was organized as a women's class in 1910. The first teacher was Mrs. John V. Osterhout, wife of our pastor, 1881-1907. She has been followed

Class Five, Broadway Baptist Church, Providence, R. I.

by Mrs. J. R. Fritz and Mrs. William Morritt. At present the membership is about thirty. The class motto is, "Whatsoever ye do, do all to the glory of God." We feel that this motto has had a pronounced effect upon the Christian service of the members. The officers are: President, Mrs. J. R. Fritz; secretary, Mrs. Robert A. Woodworth; treasurer, Mrs. Sarah Mathewson. Our teacher, Mrs. Morritt, is most devoted and capable. It is a tradition that the members of the class who are not when they join, speedily become also members of the church.

In the group picture, left to right, first row, sitting: Mrs. Sophia Stranger, Mrs. Annie Weeden, Mrs. William Morritt, Mrs. J. R. Fritz, Mrs. Sarah Mathewson, Miss Ruth Clemence, Mrs. Charles Ives. Second row, standing: Mrs. Eva Fricker, Mrs. Emma Lindahl, Mrs. Henry, Mrs. Frederick Pickles, Mrs. Samuel Townsend, Mrs. Walter Stone, Mrs. James Marsden, Mrs. Ann Buckley. Third row: Mrs. W. H. Spivey, Mrs. Robert Bourget, Mrs. Emma Baillard, Mrs. Geo. Young, Mrs. Robert Woodworth, Mrs. Robert Waterman, Mrs. James Bridge, Mrs. Mary Pickup.

ISABEL FRITZ.

Power Behind the Pump

The man who imagines he can devise a workable Christianity out of ethical ideals alone is as naïve as a certain unsophisticated farmer who wanted an engineer to build him a pump to irrigate ten thousand acres. When asked what power he would use to drive the pump, he replied: "I am able to pay for a pump big enough to generate its own power." Christianity is at the crossroads, but it is not likely to imitate this farmer. If the thirsty world is to be supplied with the water of life there must be power behind the pump.—*President E. Y. Mullins.*

TO BE truly devout we must not only do God's will, but we must do it cheerfully.—*Francis de Sales.*

RECENT BOOKS

Order All Books from The American Baptist Publication Society

E. W. SCRIPPS. By N. D. Cochran. Harcourt, Brace & Co. 315 pages. Price, $2.00.

Mr. Cochran is editor-in-chief of the Scripps-Howard *News* and therefore in a position to relate with accuracy the stirring story of the long fight that his chief made to free the press of America from political and capitalistic dictation. Thanks to the organizations which E. W. Scripps has built up the public can now get news uncolored by such affiliations —that is, if it so desires. When he resigned from the control of his chain of papers he wrote: "I do so with the express understanding that my successors might and should disregard every rule and precedent I have previously established, providing only that they should conform to three great principles: (1) They should do no business except at a profit. (2) They should violate none of the Ten Commandments. (3) They should serve the interests of the poor and working classes."

THE LIVING CHRIST. W. C. Poole, compiler. The Bethany Press. 351 pages. Price, $1.50.

This is the official report of the Eleventh World's Sunday School Convention, held at Rio de Janeiro, Brazil, July, 1932. The motto of the convention was "The Living Christ"—in the World Fellowship of Religious Education. Doctor Poole has succeeded in presenting this report in a way that allows the reader to share the thrill of a great gathering of Christian workers. From the appendix we learn that there are in the world 361,145 Protestant Sunday schools, with 3,301,784 teachers and officers, and 33,245,045 pupils. Africa has had the greatest percentage of increase in the last four years, 36.4 per cent.; North America, 14.3 per cent.; Europe the smallest, 14 per cent. The map, the illustrations, the careful editorial work, the digest of reports, all make this volume of interest and value to Sunday school workers.

SOCRATES. By A. E. Taylor. D. Appleton & Co. 174 pages. Price, $2.00.

To the average person Socrates is little more than a name; with perhaps a few anecdotes hanging to it: a shrew wife, firing questions at the street corner loafers of Athens, emptying a poison cup for an end. He was, however, a noble, brave soul; standing stoutly for a spiritual conception of the universe and for many things that Christianity afterward affirmed. By introducing into European thought the conception of the soul, he contributed greatly to the Christianization of Europe hundreds of years after his death. The author, who is Professor of Moral Philosophy in Edinburgh University, has brought together in a scholarly but readable book all the material available to make Socrates a real personality and his teachings intelligible.

JESUS AND THE RISING GENERATION. By W. A. Cameron. Fleming H. Revell Company. 228 pages. Price, $2.00.

An exceptionally fine book for young people and their leaders. Dealing as it does with the major religious and social problems of youth, it meets a real need in this day of moral confusion and uncertainty. Doctor Cameron invites the rising generation "to make their life a religious life; to interest themselves in religious matters; to identify themselves with the Christian elements in the community; to give studious regard to the maintenance of religious habits and the fostering of religious convictions." The discussion is based on a consideration of what the relationship should be between youth and religion.

ET THE HURRICANE ROAR. By Rose Wilder Lane. gmans, Green & Co. 152 pages. Price, $1.50.

is refreshing in the flood of risqué, neo-pagan on with which we are being deluged to find this n, strong, thoroughly American novel, by a writer igh rank. It is a story of hard life in the West y years ago, when that West was being settled and ok courage to "hold on." But this young couple such courage, grit. Mrs. Lane knows her West, ng been born in South Dakota. The account of grasshopper plague is a rather remarkable piece of ing.

HE ADVENTURES OF REMI. From the French of tor Malot, by P. S. Allen. Rand, McNally & Co. pages. Price, $1.75.

n old favorite in a new dress. Remi as a small is left without a home. He tramps through France a troupe of performing dogs and a kind old ter. There are ups and downs, happy days when all s well, and days not so good. Then fortune fails n. Starvation or death by freezing threatens. Remi s his master. Finally things take a turn for the er. Remi is a sturdy, plucky little fellow and de- es the good fortune that comes to him. A good k for younger boys and girls.

ISCOVERING CHRISTOPHER COLUMBUS. By Charlotte wster Jordan. The Macmillan Company. 201 es. Price, $3.00.

hristopher, an American boy, and his uncle visit in. Columbus is the boy's favorite hero and young is has a very happy time tracing the footsteps of great explorer, getting acquainted with friendly nish boys, girls and older people, and seeing many utiful and wonderful things. The book is finely trated with photographs and documents collected he author. It gives charming pictures of the coun- and is full of interest and information not only for and girls, but for older people.

EEING THE INVISIBLE. By Harold Cooke Phillips. per & Brothers. 122 pages. Price, $1.00.

o you hunger after God? Read this book. Do thirst for assurance, seek to know, search after ? Read these sermons. For Doctor Phillips helps be able to say, "I know whom I have believed." makes God a reality and the kingdom of heaven a sure to be sought after. He does indeed help us to he invisible.

OTHER AND FOUR. By Isabel Wilder. Coward ann. 308 pages. Price, $2.00.

his novel is really a chronicle of the life of a widow with four half-grown children. The strength of narrative lies in the literalness of its portrayal. One feels that the author is recording facts rather than drawing upon her imagination. The reader lives with this young mother as she fights loneliness and shoulders responsibility for the children's sake. There are few high points. We follow the career of each child with the day-by-day anxiety of any mother, and we rejoice that all ends happily for the children. Many a mother similarly placed will read this story and be helped by it.

HUMOR, OLD AND NEW

MAID. "So you're the tax-collector in this district? Doesn't the job make you unpopular?"

COLLECTOR. "It doesn't seem to. Nearly everybody asks me to call again."

SUNDAY SCHOOL TEACHER. "Now, can anybody tell me who Aaron was?"

WILLIE. "Yes'm; the first man in the telephone-book."

THE only ambition in life a paper napkin has is to get down off a diner's lap and play on the floor.

BOOK AGENT. "Now here is a book entitled *How I Worked My Farm for Profit.*"

FARMER. "I haven't got any time to read fiction."

BOBBY. "Mother, who's that woman all dressed in black?"

MOTHER. "Hush, Bobby, she's a Sister of Charity."

BOBBY. "But, mother, which is she, Faith or Hope?"

"WHY do you call that new tire of yours the Mexican? Is it made of Mexican rubber?"

"Oh, no, we call it that because it is capable of numerous revolutions without wearing out."

MRS. SKJOLD. "What on earth are you applauding that last singer for? I think she was terrible."

MRS. BJORN. "I know, but I like the gown she is wearing and I want to get another look at it."

MOTHER had sent little Eleanor Jane to the store to get some dog-biscuits. She came back with a pound of animal crackers instead. Her mother asked her about it and Eleanor Jane explained: "I thought I would get something that both doggie and I could enjoy, while I was about it."

Lesson Topics for July

July 2. JOSHUA. Joshua, chap. 1-6, 23, 24.
July 9. CALEB. Numbers 13; Joshua 14.
July 16. DEBORAH. Judges, chap. 4, 5.
July 23. ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS. Isa. 5: 1-30.
July 30. GIDEON. Judges, chap. 6-8.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

SECOND QUARTER, 1933: THE GOSPEL OF THE SON OF GOD

(Studies in Mark)

AIM: To lead the pupils to discover the grace and the power of the Son of God, and to give their lives fully to him in diligent service on behalf of others.

LESSON X. JUNE 4. THE FELLOWSHIP OF HIS SUFFERINGS

Mark 14: 10-72. (Verses printed, 17-31)

GENERAL THEME: JESUS FACES BETRAYAL AND DENIAL

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 42: 6-11

KEY VERSE: He was despised, and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53: 3

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

A Bible Message for Every Day

Monday. The Last Passover Supper. Mark 14: 12-21. This Jewish festival was rich in lessons of God's mercy; but now the world was desperately in need of something more than memorials of a past deliverance—and salvation was again written with blood!

Tuesday. The First Lord's Supper. Mark 14: 22-26. To accept Christ's hospitality, at his table, obliges. In character and conduct I must be worthy of the honor; and return the hospitality, how I may.

Wednesday. Peter's Denial Foretold. Mark 14: 27-31. "All of you are about to stumble" (ver. 27, Mrs. Montgomery). I am glad that Jesus used that word "stumble," which means, not to fall clear down; that one may retrieve; go on with him again.

Thursday. Praying in Gethsemane. Mark 14: 32-42. Of course we should resort to prayer in all circumstances; but you shall not speak sarcastically of using it as "a last resort" in times of desperate need. He prayed in his darkest hour!

Friday. Betrayal by Judas. Mark 14: 43-50. Are these awful, extreme cases of moral bankruptcy in the Bible set for our warning? Then God realizes that any of us might be a Judas. "Keep watch, all of you, and pray that you may not come into temptation!" (Ver. 38, Mrs. Montgomery.)

Saturday. Denied by Peter. Mark 14: 66-72. The shameful story ends, "And when he thought thereon, he wept" (ver. 72). God help us to remember our Saviour's warnings before, not after, denial!

Sunday. Thirsting for God. Ps. 42: 1-11. Many in our time confess that they are world-weary; spiritually exhausted; that the strain of modern life is more than they can bear. How regrettable that they do not turn to Christ, the new-life-giving water!

At the Threshold

"The Lord's Supper is memorativ and so it has the nature and use of pledge or token of love, left by a dyi to a dear surviving friend. It is like ring plucked off from Christ's finge or a bracelet from his arm, or rath his picture from his breast, delivered t us with such words as these: 'As oft a you see this remember me.'"—*Flavel.*

"Here in dark Gethsemane the Ma ter bankrupted himself to spend th last dollar extorted by sin's demand, th last penny of his soul's wealth, in orde that he might thus redeem bankru humanity and buy back for it the her tage of divine sonship."—*J. C. Masse*

The Lesson Before Us

The parallels are in Matthew 26 an Luke 22. See also John 13 and 18, an 1 Corinthians 11.

I. THE LORD'S SUPPER

Fellowship meal with Christ, it migh be called. It is the most meaningfu symbolic project ever given to men. expresses with wonderful realism th vital union that Jesus would have exis between himself and his disciples which, he said, must exist. It had bee partly anticipated in the parable of th Vine and the Branches.

It is a fellowship of suffering. For is the broken loaf that he divides t them and it is the emblem of blood tha he asks them to drink. At the en nevertheless, a note of hope, victory an joy is sounded; for before they go ou into the night he alludes to anothe supper, of "newness," that shall b festal and joyous (ver. 25).

Those first disciples had been ver dependent upon the Master. Perhap they couldn't imagine how they coul possibly get along without him—withou his words and inspiration—were he t go away, as he had said that he wa about to do. But in this Supper act h shows how they—and we—may still ap propriate him, spiritually: by makin him the meat and drink of the soul lif

II. The Passover

The two disciples who had been sent to the city would have made all the preparations for their Passover meal. It was a nocturnal feast. The "sat" of verse 18 should be "reclined"; on couches, around the low table. The original custom of eating the Passover standing (cp. Exod. 12:11), commemorative of the fear and haste of the flight from Egypt, had long before this been abandoned; for it was now partaken in security and repose.

In the old world eating together presented friendship (Ps. 41:9). That one of his table companions should betray him would add to the enormity of the offense. He does not specify which one of them he has in mind, as they are all using the dish containing vinegar or salt-water, into which the sop of bitter herbs would be dipped. The fateful warning (ver. 21) may have been intended as a last appeal to Judas' better nature. According to John (13:23ff.) one alone learned that it was Judas. But all trembled before the possibility of such shamefulness: "Is it I?" A question some others should be asking!

This was the last Passover and the first Communion for members of the new kingdom of God. Everyone familiar with figurative language, especially as used by Jesus, can readily understand that "this is" (ver. 22, 24) means, "represents," "typifies." Discussion of the mystery of it is useless; it is enough for us to know that all may rightfully partake of the bread and wine of the communion spiritually remember Christ. "Blood of the covenant" goes back to Exodus 6:8; and Jesus: "This is *my* blood of the covenant," that is, of a new one.

He was dying not for them alone, but for "many." The whole world—of the willing—were to be partakers of this new covenant, ratified by the blood of Christ (would not the words of Jeremiah 31:31-34 be in all their minds?). Clarke and Broadus, in the *American Commentary,* think that in verse 25 Jesus is referring to his spiritual communion with his followers in his kingdom, a spiritual kingdom, about to be inaugurated.

"Not thy will but mine be done, changed Paradise into a desert; not my will but thine be done, changed the desert into Paradise and made Gethsemane the gate of glory" (Pressensé).

III. Overconfident Peter

Jesus' words (ver. 27ff.) can only be explained as expressive of his personal view at what he knew would happen—with great pity for Peter, shall we not say? He is saying it to himself, as it were. He, doubtless, had in mind Zechariah 13:7. Has Judas' defection made Jesus a little pessimistic? Most Christians think hard things of Peter, but many of them live in glass houses of self-overconfidence.

IV. Gethsemane

From the mention of the place in the Gospels and from tradition we know that it was an olive-orchard on the western slope of Mount Olivet. The name means "Wine Press." Some have thought that here the real battle of Jesus' life was fought out—and won! that here rather than on the cross he gave himself for the salvation of the world. In any case the name and the locality are holy ones to all Christians. Gethsemane speaks to the human heart as almost no other word in language.

Other times he went off alone to pray; now in this awful crisis he wants the companionship of his little group and the closeness of the three intimates. It is a pathetic, significant revelation of his human nature. However one with the Father Jesus was, these last hours were to wrack his very soul.

There seems also to have been an unaccountable depression resting upon him. "Sore amazed" is, literally, "terrified" ("appalled," Moffatt). Goodspeed paraphrases, "My heart is breaking." The heaviest part of the burden that was crushing him was the realization that he was getting of the illimitable sinfulness of man. "There (in Gethsemane) God asked him, who was incarnate holiness, to become incarnate sin" (J. C. Massee).

"Remove this cup" is, literally, "carry it past me." "Cup" is a metaphor for either good or evil fortune (Ps. 16:5; 23:5; Isa. 51:17; Jer. 25:15). Our Lord's mental attitude in Gethsemane is such a sacred and for him personal matter that we dare not attempt to analyze it.

Notice, however, (1) that he was almost at the breaking point; (2) his absolute confidence in the Father—"all things are possible"; (3) his absolute submission to that Father's will—"howbeit not what I will"; (4) his teaching that it is right to pray for the avoidance of any suffering or hard fortune when we can pray it in that spirit; (5) the confidence that he gained in this praying—"arise, let us be going." "New tides of strength from the strong underlying life of God rose within him."

The words "Couldest thou not watch one hour?" express regret rather than impatience, and are scarcely a rebuke. He pitied them, for it had been a long day and they were tired. Jesus himself fully sensed, as they did not, the weakness of the flesh against the spirit's willingness. "A great deal of religion requires a great deal of looking after." He was meeting temptation with watchfulness and prayer.

The Lesson in Practice

Try to imagine yourself back there with Jesus and the disciples, seated with them at the table, with him in the garden. Would his, "One of you shall betray me," have suggested the possibility of your doing it? Would you have been more watchful than those others were? How poignantly would the fate that Jesus was facing have touched your heart? These are pertinent questions for every Christian; a sort of test of Christian character.

The Eucharist is the very vital center of Roman Catholicism. We think that they are extremists in this respect, and that they have mistaken theories and practises in regard to it, but are not we Protestants neglectful of the Lord's Supper? Do the majority of us get out of it all that we should, of lesson, strength and spiritual revival? Do our ministers place enough stress upon its importance in the religious life?

Jesus' absolute confidence in the justness of his cause and the truth of his gospel must have strengthened his will to do the Father's will. Does not the lack of such conviction and confidence explain why today we have so few leaders—that is, leaders who devotedly, disinterestedly, unselfishly give themselves to a cause?

The Gethsemane scene stands for the everlasting shaming of the church and the individual Christian when they are unvigilant; when they sleep while the Master's cause is in dire straits or needs their wide-awake attention.

To Ask and to Answer

Would you favor having the communion every Sunday, as some churches do?

Judging from the Gospel account of the Last Supper what, should you say, ought to be our preparation for the ordinance of the communion?

What are some of the reasons why the communion does not bring to you as much spiritual uplift as it supposedly should?

Jesus' problem in Gethsemane was not so much his earthly life's end, as the manner of it. Why could the kingdom not be established in some other way? Is not this the same question that you raise in the face of some of your life's hard experiences?

Suggest some of the ways in which we can watch with and for Jesus.

To what temptations are we liable that may be compared to those that led Judas to do what he did?

TEACHERS' HELPS

In the Men's Class

Samuel J. Skevington, Albany, N. Y.

In the upper room, in the most tender and intimate fellowship with his closest friends, Jesus foretells the fact of his early betrayal; and on the way to Gethsemane and the darkest hour of his life he tells them that he knows he will soon be utterly deserted and repeatedly denied.

With infinite pathos, and as John tells us, "troubled in spirit," Jesus looked into

the faces of the Twelve and said, "One of *you* shall betray me," and to none other than Peter he said, "*thou* shalt deny me thrice."

If only he could have said, "I am to be betrayed and denied, but not by one of *you,* I can trust *you.*" But "One of *you,*" "*thou.*" That is passing strange and passing sad.

Enemies might persecute him, officials might execute him, but only a friend could betray and deny him.

We hate the traitor, the betrayer.

Major André was an enemy spy from outside—and died honored by friend and respected by foe. Benedict Arnold was traitor from within—and lived despised and abhorred by both friend and foe.

The disciples were horror-struck at the mere suggestion that from their own number should come betrayal and denial. No man of them pointed the finger at any other. Each was thinking of himself, and not one of them was sure of himself. It seemed impossible, yet sorrowfully each asked the same and all-important question, "Is it I?" Mark tells us that as soon as Jesus made his announcement of the betrayal, the Twelve "began to be sorrowful." Why "sorrowful"? Because each man knew something of himself, each man had probed somewhat into his own depths, each man had heard growlings and seen specters under the surface of his every-day life, and each man was aware of horrible possibilities. "Is it I?"

We know ourselves well enough to know that whether with the old Bible we call it *sin,* or with the new psychology we call it "maladjustment," the fact is that the human heart is not to be trusted, it is as Professor James would say "divided, and consciously wrong." It harbors monstrous possibilities that only wait the opportunity or stimulus to rush out and destroy. The question of the disciples, "Is it I?" was not a reflection on their conscious love and loyalty to the one they called Master, it was the utterance of their self-suspicion and dread of horrible potentialities.

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "Watch and pray . . . the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). All of which calls every one of us to face the challenge of our own capacity to rise and fall, to good and evil. Many a better man than most of us has slipped and fallen, to the delight of the front-page publicity agents of the devil. Many a favored knight of the inner circle has yielded and crashed, to the heart-break of all lovers of God and godliness.

And why? Not because they have tremblingly asked, "Is it I?" but because they have boastfully declared, "Not I"; for as Paul wrote to the Corinthians, "Let him that thinketh he standeth take heed lest he fall."

Doubtless Peter was sincere. In that moment of avowal he would not deny his Lord. A little later he even drew his sword to defend him. But before the crowing of the cock in the morning he had denied him thrice.

Far be it from us to condemn the impetuous disciple who in a moment of weakness and danger sought to save his skin by denying any personal knowledge of the prisoner at the bar of judgment; nor that other who with mistaken disillusionment betrayed him for the price of a slave, and then sealed his remorse, if not repentance, with the destruction of his life. Be it ours to search our hearts, yea, to watch and pray that we may not deny or betray our Lord. Be it ours, as Jude says, to keep ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto life eternal."

Before My Class of Women

May Price Skerrett

"In the evening" (ver. 17). Symbolic words, for the day of his life was drawing to a close. In the company of his chosen ones this last Passover was celebrated. Sadness and wonder filled their hearts, and fear. Into an atmosphere already surcharged comes, startlingly, "One of you shall betray me!" With sorrow comes suspicion; not, take note, of one another, but each of himself! Eagerly, but to themselves, they put the question, "Is it I?" Would we have said, "Surely, Lord, not I!" "Matthew, perhaps, or Thomas, but not I!" His answer, "he that dippeth with me in the dish." Evidently Judas had not laid himself open to suspicion. The insidious sin about to wreck his life had not yet betrayed him.

"Jesus took bread" (ver. 22). Symbol of his precious body. Surely they must ever recall, as we are meant to do, that as the bread was to their physical rebuilding so was he to their spiritual well-being. For his work their souls must be nourished and strengthened. So likewise with the cup, completing the symbol. Without the stream of his life-blood our spiritual selves would soon prove anæmic and helpless. Thus our Lord spiritualized life's two necessities, food and drink—the bread of his body, the wine of his blood. The partaking of these, in the symbolism of which there is "concealment yet revelation," is as necesssary to our spiritual sustenance as food and drink to the sustenance of our bodies. In carefully ministering to the material wants of your families do not forget, mothers, the importance of the soul, of which the body is only the shell:

"For of the soul the body form doth take,
For soul is form, and doth the body make."

"When they had sung an hymn" (ver. 26). Though all unheard, the "music of the spheres" must have been added to that chorus. Remembering the singing of that hymn, many a martyr has m death, even in its cruelest forms, with hymn upon his lips.

A smitten shepherd, scattered she (ver. 27). Their fearsomeness and co ardice made the disciples seek refug How different a story, "after that t Holy Ghost had come upon them Fear gone, safety disregarded, th walked bravely and preached boldl Oh, for a baptism of his Spirit today, banish forebodings and timidity!

"Into Galilee" (ver. 28). The natur meeting-place, where there was less fe of the hostility of the Jews; more oppo tunity for uninterrupted fellowship, those last days. Then, too, Galilee w their home, where, while waiting t Lord's return (how soon they forg that expectancy!) they must pursue the usual means of livelihood.

Peter the boastful, the enthusia "All . . . not I" (ver. 29). Over-co fidence in oneself usually brings hav when the test comes. Presumption w Peter's sin, as it is of many anothe Mothers will be able from their ov experience to imagine the kind of litt lad this Peter was—lovable, headstron heedless, always in trouble. Lack of sel knowledge now led him to vehement a arrogant contradiction. So easy to for good intentions, to make good resol tions; but temptation comes sudden taking us all unaware; and the Pet group becomes a host. "Temptation the fire that brings up the scum of t heart." "Take heed lest *ye* fall!"

Crannellograms

Philip W. Crannell, D. D.

1. Were Jesus' deepest sorrows fro his friends? Judas was now no frien and Jesus knew that Peter's heart w sound. 2. Who else ever had that "a quaintance with grief"? One of t Twelve his betrayer! "Was ever gri like mine!" 3. All but one said fea fully but hopefully: "It is not I, is it (So the Greek.) 4. No man is su what he may not do. 5. Evil will find instruments; woe to those it finds! Evil may work out God's plans; Go plans neither coerce nor excuse free e will. 7. Horror unspeakable: "Good, he had not been born." 8. Christ bless and thanked God; he uttered no pries consecration. 9. "This is my bod "Is" could mean only "means"; body was before their eyes. 10. T heart of the Supper is Jesus' love. The blood that sealed *this* covenant w the blood of God's dear Son. 12. Righ the Supper ends with praise to him w gave. 13. Jesus warns of coming fal but promises coming rises, based on own. 14. How can the sheep stand wh the Shepherd falls? But he goes on b fore them into Galilee. 15. Peter is su he cannot fall. He knows not Pet Jesus is sure Peter will rise. He kno himself. 16. Peter, how can you prote before, during, and after!

Lesson XI. June 11. THE MEANING OF THE CROSS

Mark 15: 1-47. (Verses printed, 22-39)

General Theme: JESUS ON THE CROSS

[This lesson written by William T. Milliken, D. D., LL. D., Portland, Ore.]

Devotional Reading for the Opening Service: Romans 10: 9-15

EY VERSE: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.—Isa. 53: 5

22 And they bring him unto the place olgotha, which is, being interpreted, e place of a skull.
23 And they gave him to drink wine ngled with myrrh: but he received not.
24 And when they had crucified him, ey parted his garments, casting lots on them, what every man should take.
25 And it was the third hour, and they ucified him.
26 And the superscription of his accuion was written over, THE KING OF HE JEWS.
27 And with him they crucify two eves; the one on his right hand and other on his left.
28 And the scripture was fulfilled, ich saith, And he was numbered with transgressors.
29 And they that passed by railed on m, wagging their heads, and saying, Ah, u that destroyest the temple, and ildest it in three days,
30 Save thyself, and come down from cross.
31 Likewise also the chief priests cking said among themselves with the scribes, He saved others; himself he cannot save.
32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.
33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.
37 And Jesus cried with a loud voice, and gave up the ghost.
38 And the veil of the temple was rent in twain from the top to the bottom.
39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Bible Message for Every Day

Monday. The Suffering Servant. Isa. Through the mists of coming years prophet caught a vision of divine love t sacrifices and suffers. He visualized Lord who shared the sorrows of huity, and thus who meant far more to n than a Messianic King who ruled power alone.

Tuesday. Cosuffering with Him. n. 8: 12-17. Elsewhere Scripture aks of "filling out the measure of the erings of Christ"; as though he left ttle of his pain for us to bear; and s we might become more fully part- with him in fellowship with God.

Wednesday. The Author of Their vation. Heb. 2: 9-19. While no one fully fathom the mystery of the nement, the fact is evident. Surely can rest upon that assurance, even ugh we cannot explain how Christ's ning work applies to men.

Thursday. God's Love Manifest in ist. 1 John 4: 10-18. "We love bese he first loved us" (R. V.). As come to know him and to experience love we will surely catch his spirit.

Friday. The Word of the Cross. 1 1: 18-25. Paul preached a philohical sermon at Athens with little lt. When he came to Corinth he denined simply to hold up Christ crucified, and to look to him to do the drawing himself. Would that more Christians copied his wise example!

Saturday. No Separation from Him. Rom. 8: 31-39. He who loved us sufficiently to die for us will hold us fast.

Sunday. What Does He Mean to You? Rom. 10: 9-15. It is not what we know that counts, but the way in which we incorporate that knowledge into our lives. What does Christ mean to all who study this lesson today? He might as well never have died if his sacrifice does not result in changed relations of men toward God.

At the Threshold

Mount Hood Loop Highway encircles the mountain, and in a few hours the traveler may go completely around that mighty guardian of the Columbia. The marvel of the journey lies in the fact that from every angle you catch a new vision of the towering mass of rock and ice and snow. From no two points does it look the same. One who has viewed it from Portland alone has not seen the mountain, but only a single phase of it.

Who has an adequate theory of the atonement? It is beyond the ability of man to fathom the mystery of Calvary. And of those who have striven to drop a plummet to the bottom of the fact of the cross, not one has been able to grasp more than a single phase of its significance. Socinus envisioned the example side of it. Truly that was present. Bushnell was so impressed by the love that redeemed him that he never could see why this vision in itself was not all that was needed to win men to allegiance to Christ. To Grotius, the jurist, the marvel of divine government was such that to him Christ died merely to reveal this and to show the hideous guilt of the one who sins against it. Anselm saw in it the exact equivalent of the merited sufferings of the elect. To Doctor Strong the death of Christ has in it the satisfaction of the ethical demands of God's nature with regard to sin. Is not each of these elements in the death of Christ, and much more? The fact itself is infinitely greater than any explanatory theory of man. And more essential by far than our explanation of the cross is our acceptance of the Christ who atoned for our sins upon its cruel timbers. Let us study his death in the light of its meaning to our own lives.

The Lesson Before Us

I. In Mockery They Rejected Him Ver. 1-20

1. *Notable Facts About Jesus' Trial*

(1) The Sanhedrin was the Supreme Court of the Jewish nation.

(2) Matthew says of this body (26: 59): "Now the chief priests and the whole council sought false witness against Jesus that they might put him to death." Truly a judicial attitude toward one about to be tried before them!

(3) Greenleaf, author of *The Law of Evidence,* says in his book, *The Testimony of the Evangelists:*

"(*a*) Jewish law forbade the use of spies in criminal trials. Yet the Sanhedrin employed Judas.

"(*b*) It forbade night arrest. Yet the Temple police took him at midnight.

"(*c*) It forbade trial except before a regularly constituted court. Yet Jesus was actually condemned in an illegal preliminary trial before Annas, who was not high priest.

"(*d*) No prisoner could be convicted upon his own testimony. Yet Jesus was condemned by his own statement, and declared guilty of blasphemy.

"(*e*) No criminal could be executed the same day upon which he was sentenced. Yet before sunset Jesus had suffered the supreme penalty of the law."

Every consideration of justice was set aside in order to railroad him to death. How often since has Jesus been treated with the same injustice!

2. Convicted Upon His Own Oath

When false testimony failed the high priest put to him the customary form of oath, "I adjure thee before the living God that thou tell us whether thou be the Christ." Under oath he answered that he was: "Thou hast said. Nevertheless I say unto thee, henceforth thou shalt see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven."

Is this testimony, given under oath, credible?

If so, who must this man Jesus be?

If his statement be untrue, was the court not justified in sentencing him for blasphemy?

The justice of Jesus' conviction rests upon the truth or falsity of his own sworn statement.

If it is true, should not every man accept him?

3. The Illegal Process Before Pilate

It was for blasphemy that the council condemned him to death. His claim to be king is not mentioned in the trial. No reference is made to his treason to Cæsar. But when they asked Pilate to confirm their decree of death it was upon the threefold charge that he claimed to be king, that he taught the people not to pay tribute to Cæsar, and that he stirred up the people (sedition). Then, to emphasize their insincerity, they asked that, in his place, one actually convicted upon these very charges should be released to them.

4. Pilate Could Read Their Motive

"The chief priests brought many accusations against him." Gould says: "Under the Roman system the governor of a province was supposed to keep the central government informed of whatever was going on in his jurisdiction, and this system was so perfect that there would be little chance for a work like that of Jesus to go on without the cognizance of the Roman deputies. Pilate's whole attitude showed that he understood the case, so that he was not alarmed by a charge which, in any other circumstances, he could not have treated so cavalierly. Luke tells us something about these charges. . . And the fact that Pilate pays so little attention to them, and does not treat Jesus' silence in the face of them as evidence of guilt, proves conclusively that he understood the facts."

5. "I Find No Fault in Him"

Three times Pilate pronounces Jesus innocent. After he asked him if he was king of the Jews, and Jesus satisfied him as to the spiritual nature of his kingdom, he went out and declared, "I find no fault in this man." Again, after Herod sends him back uncondemned, he says, "I have examined him and find no fault, no, nor Herod. Behold, nothing worthy of death hath been done by him." Then, when driven by their cry, "If you free this man you are not Cæsar's friend," he washes his hands before them and says, "I am innocent of the blood of this just man." Pilate's court declares him innocent.

"What unprincipled characters these Jewish leaders were! They accused Jesus to Pilate of political ambition, and they recommended Barabbas to the people for the same reason."—*Balman Bruce.*

II. So He Trod the Trail to Calvary
Ver. 21, 22

"They compel Simon of Cyrene." Doctor Carroll tells that at the Pan-Episcopal Council in London some years ago, Dean Stanley asked the black bishop of Haiti to preach in Westminster Abbey. After reading the Scripture, he prayed: "O God, who has fashioned all our hearts alike, and hast made of one blood all the nations of men that inhabit the earth, we pray thee that the sons of Shem, who betrayed the Lord, may have the place at thy right hand, and the sons of Japheth, who crucified the Saviour, may have the place at thy left hand; but let the sons of Simon of Cyrene, the African, who bore thy cross, have the place at the outer gate, where some of the sweetness of the song from within, and something of the light of the glory of God in heaven may fall upon them; but where, looking earthward, they may see Ethiopia stretching out her dusky hands to God, and hear the footfalls of the sons of Cush coming home to heaven." I wonder if this black man does not shame you and me by his clearer vision of the meaning of the cross?

Golgotha. Robertson says: "Not the traditional place of the holy sepulchre, 'Gordon's Calvary,' but a skull-shaped hill north of the city wall." It was outside the gate, hence the reference in Hebrews 13:12.

III. There They Crucified Him
Ver. 23-32

"Wine mingled with myrrh." This was bitter to the taste and narcotic. It was intended to deaden the pain of the victim. One commentator says that the women provided the myrrh for its deadening effect, but that the soldiers added the gall so that they could laugh at the facial contortions of those who drank. Jesus refused it, choosing to drain the cup of suffering to its dregs.

"And they crucify him." Nails were driven through the palms of the victim's hands into the transverse beam of the cross. The feet were crushed down and a spike was driven through the instep into the upright. Between the limbs a large spike or peg helped to uphold the body so that it would not tear loose from the nails. Then the cross was upreared and allowed to slip into a socket in the rock, and earth and stones were tamped around it to make it solid. Victims often lingered for hours before finding relief in death.

"Part his garments among them." Gaming at the foot of the cross! Gambling in the shadow of the Son of God who was dying for their sins! How can a Christian, who lives in the light of the cross, ever gamble anywhere. The separate garments were divided, and for the seamless tunic they cast lots. Dicing for a rag, oblivious of the divine tragedy—the greatest of the ages—that was being enacted just above their heads! Sin makes its victims blind. But are we always more discriminating?

"The third hour." Nine in the morning. There never were three hours more fraught with injustice than those that just preceded. When were three more fraught with physical suffering than the three that followed? When were three of more awful spiritual agony than the three that followed that! Who can understand the mystery of the cross?

"Two robbers." The just among the unjust; the Holy One among sinners. Our hearts are shocked at the thought of the Lord's being crucified with criminals. But, after all, was it not appropriate that the "Friend of sinners" should suffer with those for whom he died? Mark does not mention the repentant thief. Both seemed to have mocked him at first. But one repented and asked his forgiveness—one death-bed repentance, at least that resulted in genuine conversion.

"Wagged their heads mocking." Doubtless many of the multitude were in sympathy with him. Luke says: "And there followed him a great multitude of the people and of women who bewailed and lamented him." Some of the priests' sympathizers mocked and challenged him to use his power. Other priests and scribes jeered, "He saved others: himself he cannot save!" In their agony the robbers joined in the taunting.

IV. And Now All Men Must Reckon with Him. Ver. 33-39

"Darkness over the whole land." Because he stood in our place and in some mysterious way our sins were laid upon him and shared by him, the Father turned from him as from some unclean thing. And the One, whose sense of oneness and fellowship with the Father had never been broken, cries from the darkness "My God, my God, why hast thou forsaken me?" Nothing so reveals the hideous nature of sin as that awful cry from the darkness. A holy God could not behold it, even when personified in the person of his sinless Son. That God, that because he bore the penalty for us, in some way, in his own body on the tree, "through his stripes we are healed."

"The veil of the temple was rent in twain." No Gentile eyes had ever peered behind that veil. No woman had ever been permitted to penetrate beyond its barrier. When Christ died the veil, fitting symbol of the law which had proved a wall of partition between Jew and Gentile, was rent in twain. So now there

either Jew nor Gentile, neither bond free, neither male nor female," but are one in Christ Jesus. In him we have direct access to God.

For Your Consideration

The attitude of the Sanhedrin was gal and unjust and showed their de- nination not to acknowledge Christ. w much better is the man today who its Jesus' sinlessness, yet rejects his m upon his allegiance?

"Is this nothing to you, all ye who by?" Is not every man compelled er to accept or to reject the Christ? e who is not for me is against me."

Under oath Jesus declared himself the Messiah. He was either what he claimed to be, was a deceiver, or was himself deceived. If he was an imposter he was not a good man. If he was self-deceived is it worth our while to follow him? But if he be the very Son of God must we not submit to him?

4. "Why call ye me, Lord, Lord, and do not the things that I say?" Is that question applicable today? How far should it govern our lives and conduct?

5. No man can get rid of Christ. He cannot be dismissed from our attention. The jurist and the lawmaker strive to solve their problems without taking him into consideration. But can the problems of society and the questions of human destiny be solved without him?

TEACHERS' HELPS

In the Men's Class

Samuel J. Skevington, Albany, N. Y.

he King of the Jews on the cross of rary! Strange throne for such a arch. No wonder they mocked and ed. Those priests and people saw ing beyond the visible. And the le on Golgotha was plain bankruptcy ll the high claims of Jesus, and the ifest failure of all his miraculous ers. "He saved others"—even his nies bore witness to that, but now in own supreme hour of need—"himself an not save." No man ever had dramatic opportunity to prove his and demonstrate his authority to the lar mind. Yet for the whole of six slow hours the Silent Sufferer on the cross.

hat cross has always been a mystery an offense. Men then and now have bled over it. Age after age theolo- and philosophers have theorized t it, only to have their theories sup- ed by others in the endless attempt derstand and explain it. Yet there oms, "towering o'er the wrecks of " and never more arresting and enging than now.

us that day gave the cross an alto- r new and wholly divine significance. the other two, dying with him, the simply meant merited execution for s committed; but for him the cross the supreme opportunity to evidence ading loyalty to the good, the true he beautiful, and unlimited love for God and man.

was not want of power that held there, it was the working of love. ag wreaked its wrath on his un- romising soul, and drove the nails pear into his quivering flesh; but and Love refused to meet force force in self-defense. He chose to by sacrifice. He who stilled the and calmed the wave, who over- devils and compelled death to yield ey, and around whom legions of s hovered awaiting his command, *he* chose, *he* willed to die rather than resist the curse of sin with anything else than redeeming love. He would not fight back, he would suffer it through to the bitter end, and then when sin had done its utmost he would overmatch it with his forgiving and transforming grace.

This is no mere passive resistance, but eternally active love bearing all things, believing all things, hoping all things, enduring all things—and greater than all things.

Men, this is the sublimest spectacle of the ages. Here is no meek and gentle, and helpless idealist, but the "Strong Son of God, Immortal Love," in the supreme hour of his moral grandeur. Here is faith that out-Abrahams Abraham, patience that out-Jobs Job, courage that out-Daniels Daniel, and love that having loved, loves unto the end, a love that never faileth.

It is this that makes Jesus the ruler of the hearts of men. He challenges their utmost best. To be like him is our highest possibility. For he does not simply beckon us to follow his sublime example, that were but to mock our futile hopes and unavailing efforts, but he makes available to us all the moral resources of God. After the three hours of darkness, not a mere physical phenomenon, but a spiritual symbol of the overshadowing of the brightness of the presence of God by the cloud of human transgression, Jesus cried out his baffled but yet trusting *"why?"* and then crashed the gates of death and forever removed its terror. But that is not all. There was another significant symbolic event. The veil of the Temple was rent from top to bottom, not from below by human attempt to storm the holy of holies, but from above by divine purpose inviting all to "Come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

Without Christ, and him crucified, we are aliens from the commonwealth of Israel, having no hope and without God in the world; but with Christ, once crucified and now risen, once dead but now ever living, we may set our aims and purposes for "the prize of the high calling of God in Christ Jesus"; may gird our loins for the victorious warfare against all the powers of evil, and strengthen our hearts with full assurance that "in all these things we are more than conquerors through him that loved us."

Before My Class of Women

May Price Skerrett

"But he answered nothing" (ver. 3). That was a silence sublime. How hard to remain silent under false accusations! How easy to answer back! Socrates, when kicked by a bystander, said to those who would have him retaliate, "Had an ass kicked me, would you have me kick back in return?" The grace of silence! When tempted to easy irritation or quick anger, remember him who "answered not a word." Retaliatory speech, bursts of ill-temper, how belittling, how unchristian!

"Had delivered him for envy" (ver. 10). "Envy, eldest born of hell," had stalked our Lord's path wherever it had crossed that of the priests. Envy made of the elder brother a greater sinner than the Prodigal. "Envy, that lurks at the bottom of the human heart, like a viper in its hole," is a sin so common, so easily fallen into, that none may feel himself free.

"Crucify him!" (ver. 13). John Wesley, strongly maintaining the doctrine of "Vox populi, vox Dei" to his sister, heatedly and emphatically exclaimed, "I tell you, sister, the voice of the people is the voice of God!" "Yes," she answered, "it cried, 'Crucify him, crucify him!'" So today the seeming voice of the people cries, "Repeal, repeal!" "Sunday freedom!" "More liberal laws!" To this vociferousness, what shall be the answer of the keepers of the home, the mothers of the generations?

"Pilate, willing to content the people" (ver. 15). Sounds like a 1933 legislator—or even some preachers! How changed would have been the record of Pilate if he had heeded his wife's warning. *"A woman's dream—bah!"* But the ignominy of history would not have given us "Suffered under Pontius Pilate," to be remembered wherever Christians gather. No, he must please Cæsar and "content the people." Are Christians today lacking the courage of convictions, trying to placate Cæsar and the world? "If we cannot prevent wrong being done, we cannot by verbal protests escape the responsibility for it," says one writer. That must be the slogan of our own Mrs. Henry W. Peabody, as it must have been Frances Willard's, and that of all the other courageous dare-to-believe-and-say-so's. Pilate was weak, criminally weak, doing violence to his own sense of justice. Too often weakness seems harmless, a species of good temper, but it may

easily, as in Pilate's case, commit a heinous crime. A few years later on Caiaphas and Pilate paid dearly; both deposed and degraded; and Pilate finally a suicide—haunted who shall say by what memories? The "people" demanded a cross for Christ. Not many years hence Titus gave them plenty of crosses—as many as five hundred in a day—so meeting their doom; until there was no longer room for the crosses, nor crosses enough for the victims.

"Wine mingled with myrrh" (ver. 23). Here was something those devoted women who had followed Jesus from Galilee could do. The cup of wine, mingled with myrrh and gall, would in some measure alleviate his suffering. Their sweet pity must have been very dear to him and, knowing their eager desire to help, it must have cost him something to refuse these last ministrations of love. But he must in no way seem to evade the very suffering he came to endure. His agony was not accidental. He was to suffer the full force of the penalty of the world's sin.

"Then came a great darkness" (ver. 33). The universe itself had become the death-chamber of its King. Small wonder that the curtains of the sky were drawn and darkness descended. Even the angels could not look on an agony so great nor behold a shame so anguishing. Yet the record says, "and sitting down, they watched him there." What a gathering on that hill—the high, the humble, the rich, the poor, the priest, the Pharisee, the publican, peasants, soldiers. And his friends—those who knew and loved him; those to whom he had ministered, whom he had healed and fed. The callous, the curious, the thrill-seeker, the broken-hearted, the disillisioned, the hope-bereft. And his mother and the other Marys, and those devoted women followers. That was the strangest, most varied, most divergent group ever gathered together—the most significant, witnessing life's supremest tragedy, heaven's greatest triumph.

"My God, my God, why hast thou forsaken me?" (Ver. 34.) The whole solitude of our Lord's life was climaxed in an aloneness so unutterable, so supreme, as to be quite beyond our comprehension. It was the great cloud of the world's accumulated sin that rolled between him and his Father, impenetrable and all-engulfing. It was a "total eclipse of the face of God." But "he endured that utter loneliness that we might never be alone." That the martyrs of all the ages, the stricken and bereaved, should know the comfort of his presence. That mothers by the bedside of suffering children, by the side of empty cribs, should feel the sufficiency of his love.

Crannellograms

Philip W. Crannell, D. D.

1. The cross is the supreme concrete expression of God's love; not its cause, or crown. 2. What makes the cross supreme is man's sin, God's love. 3. Golgotha was not good's sore defeat, but love's abounding triumph, full, complete. 4. The Lord who leads us through and out of death, goes fully conscious to his latest breath. 5. No words can tell Calvary's full story, not even "Why hast thou forsaken me?" 6. The maker of the universe, plaything of human hate! 7. Had he saved himself, he had saved no other. 8. They mock the Jews by calling Christ their king; for this some day the Jews God's praise shall sing. 9. Numbered with the transgressors by God's purpose and his full consent. 10. The innocent bystander can be most cruel; only an echo, but to blame for that! 11. Cruel are taunts, and blindly foolish! 12. Just because he was Christ, Lord, Saviour, King, he could not come down. 13. Why did not God strike these mockers dead? Jesus came that men might live. 14. No physical darkness could fully symbolize that deed. 15. The robbers' railings were not the hardest; echoes, like the crowd's. 16. Only the black punishment of human sin could extort that cry. 17. Who but the Christ can know the depths? 18. Jesus gave up, not his ghost, but his life.

The Lesson Lived

Susanna G. Fisher

Saving Others

He saved others (Mark 15:21).

The most beautiful thing that was said about Jesus on his cross, even though his enemies said it, was in these words, "He saved others."

For his sake shall we not see whether we cannot save others and make all lives stronger and sounder because we have been by their side?—*Russell Bowie.*

The Price of Suffering

My God, my God, why hast thou forsaken me? (Mark 15:34.)

The Holy One, perfect in love, cannot enter into association with sinners except at the price of suffering. For immediately his love divines their state of alienation and prompts him to deliver them from it; but he cannot deliver them until he has so far identified himself with them that he feels their state as his own. He must feel their burden weighing upon his own shoulders.

He must needs know, by the power of a measureless sympathy, all that is involved in the sense of estrangement from God, so that he shall even cry in the moment of its perception, "My God, my God, why hast thou forsaken me?" This is, indeed, the essential death-hour of the Holy One, the consummation of his sacrifice. For in making his own this sense of alienation he parts with that sense of union which is the very life of his holiness.

He parts with it that he may take it again and bring within it those on whose behalf it was laid down. They know that he was not forsaken, though f their sakes it behooved him to reali that experience. They know that he d not rest in death, but rose again, brin ing life and immortality to light.—*U known.*

The Spiritual Character of Christ

Truly this man was the Son of G (Mark 15:39).

The spiritual character of Christ more wonderful than the greate miracle. . . I am always amazed when read the New Testament at the splend of Christ's purity and holiness, and his infinite piety. The most pathet utterance in all history is that of Chri on the cross, "It is finished," after th passionate cry, "My God, my God, wh hast thou forsaken me?" Christianit with its divine morality, but without t central figure of Christ, the Son of ma would become cold; and that is fat for religion to lose its warmth.—*Alfre Tennyson.*

I Give My Blood

And they cried out again, Crucify hi (Mark 15:13).

Some Africans are terribly bloo thirsty and cruel. A chief one da ordered a slave to be killed for a ve small offense. An Englishman ove heard the order, and went at once a offered him many costly things if h would spare the poor man's life. But th chief turned to him and said: "I don want ivory, or slaves, or gold; I can g against yonder tribe, and capture the stores and villages. I want no favo from the white man. All I want blood."

Then he ordered one of his men to pu his bowstring and discharge an arrow the heart of the poor slave. The Englis man instinctively threw himself in fro and held up his arm, and the next m ment the arrow was quivering in t white man's flesh. The blacks were a tonished. Then as the Englishman pull the arrow from his arm, he said to t chief:

"Here is blood; I give my blood f this poor slave, and I claim his life."

The chief had never seen such lo before, and he was overcome by it. H gave the slave to the white man, sayin

"Yes, white man, you have bought hi with your blood, and he shall be yours

In a moment the poor slave threw hi self at the feet of his deliverer, and wi tears flowing down his face, exclaime

"Oh, white man, you have boug me with your blood; I will be your sla forever."

The Englishman could never make hi take his freedom. Wherever he went, t rescued man was beside him, and drudgery was too hard for the gratef slave to do for his deliverer.

If the heart of a heathen can thus won by the wound of a stranger's ar shall not we who are redeemed by t precious blood of Christ give our wh lives to his service?—*Christian Worke*

Lesson XII. June 18. THE POWER OF THE RESURRECTION

Mark 16: 1-20. (Verses printed, 1-11)

General Theme: JESUS RISES FROM THE DEAD

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Psalm 16

KEY VERSE: He is risen.—Mark 16: 6

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of ames, and Salome, had bought sweet ices, that they might come and anoint im.

2 And very early in the morning the rst day of the week, they came unto the epulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from e door of the sepulchre?

4 And when they looked, they saw that e stone was rolled away: for it was ery great.

5 And entering into the sepulchre, they w a young man sitting on the right side, othed in a long white garment; and ey were affrighted.

6 And he said unto them, Be not afighted: Ye seek Jesus of Nazareth, hich was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

A Bible Message for Every Day

Monday. Jesus Rises from the Dead. ark 16: 1-8. How futile any attempt entomb the power and love of God in sus Christ! History shows it. The rder men try to bury Christianity, the ore energetically vital it becomes.

Tuesday. Jesus Appears to Mary. att. 28: 1-10. "I know that ye seek sus" (ver. 5) are significant words re. And she was early at the tomb er. 1). He is always living again into lives of people like that.

Wednesday. Jesus Appears to Two. ke 24: 13-35. Doesn't he always come d walk with us when we are talking out him? And then come into our ne, if talked about there?

Thursday. Jesus Appears to Ten. ke 24: 36-43. What an argument in or of the prayer-meeting! He can't p out of the little group gathered in name (Matt. 18: 20).

Friday. Jesus Commissions His Disles. Mark 16: 14-18. His last thought l parting words have to do not with self, his victory and the glory won, with the world of sinful men he had en himself to save. The commission is legacy to us.

Saturday. Jesus Ascends to Heaven. s 1: 6-11. Then if I share my iour's fortunes, as he has said I shall, end, too, will not be the grave, but away into a higher, brighter exis-e. Whatever the topography of the re, it is a blessed assurance.

Sunday. Deliverance from Death. Ps. 1-11. The two things, sin and death, inextricably joined in the Bible; and experience. So he is twice my iour!

At the Threshold

"*To the early disciples the resurrection of Jesus was a revelation.* It was the casting down of a barrier, the opening of a door. It was like a mighty tide breaking through the bar that separates a sluggish and foul lagoon from the ocean. The boundless sea sweeps over it with its purifying flood. In the great words of the Te Deum, 'it opened the kingdom of heaven.' Human life became like the Jerusalem Chamber in Westminster Abbey. The habitation of man was one with the dwelling-place of the Eternal. Life here or yonder became all one. The outlook upon the future was transformed, and the dark region beyond the grave was lighted up and made supremely lovely by the marvelous disclosure. It would be good, and could be only good, to go where Jesus had gone. He had 'brought life and immortality to light.'" —*George E. Horr.*

"*So, do not let any tomb be to you a place of hopeless sorrow and mourning;* then you have not learned aright the luminous lesson of Jesus' resurrection. The grave is but a door from a here into a hereafter, and in that hereafter there is always an abundance of new life. The grave is but a wall, and on its other surface there are always sunlight and flowers."—*M. B., in "Light in the Valley."*

The Lessons Before Us

I. The Resurrection, the Fact and the Event

It signifies that defeat had been turned into victory. Evil can entomb righteousness, but never for long. Was not the Christ who came forth from that tomb a mightier Divine Being than the Christ who was buried in it? Infinitely more influential with his followers (John 16: 7)—"The power of his resurrection" (Phil. 3: 10). His words about it beforehand had little impressed them—but the fact of it did. That is why we want this fact, rather than the recital or memory of it, forcibly to come home to us.

If it had been possible for anything to add to the heavy-heartedness of these sorrowing women, it certainly was to find that tomb empty; wanting the loved familiar form that they had come to honor with anointing. However, that he was not there is the most blessed fact that men and angels have ever known. We, too, are sometimes overwhelmed by glad messages (ver. 8); and is it not true that some of the gladdest messages that we get are delivered by the grave where we have left the loved one, or where our fondest hope lies buried?

The women who were favored with this glorious resurrection news were the very ones who had refused to leave the Place of the Skull in the shameful hour (Mark 15: 40). It pays to stand by the cross! How eager they were about it is shown by the fact that they had gotten the spices all ready that Saturday evening (the Sabbath would end at sunset) so as to be at their sad task early Sunday morning.

Huge, round, fashioned stones—perhaps like a grindstone—*were often used to close the narrow hole leading into a cave tomb.* The real angels of Scripture always have a human semblance. Winged angels, so much featured in art, are symbolical creatures. That they were to see him again amid the familiar scenes of Galilee would be another assurance that it was indeed the Master (ver. 7). That they were to tell Peter, in particular, confirms the fact of his leadership.

II. The Resurrection; Implications

1. If Mary Magdalene was a woman whom Jesus had lifted from a life of sin, as is traditionally held, her prominence here in the resurrection narrative is significant. The forgiven sinner, who has repaid that forgiveness with beautiful devotion, may surely be highly honored by his Lord!

2. Many of the facts about Christ seem too good to be true (ver. 11, 13).

3. Various are the forms in which Christ shows himself to men (ver. 12).

4. Go . . . preach!" "The strife is o'er, the battle done." Now that the redemptive work is completed in the Re-

deemer's resurrection, "Go . . . preach!" —in the power of that resurrection—is all that needs to be said (ver. 15).

5. The exaltation "at the right hand of God" may be regarded as the finale of the resurrection event (ver. 19).

6. Obedience to our Lord's commands never fails to win his cooperation (ver. 20).

7. It is strange that Christians dread death. Delightful places must the mansions be, that he himself has prepared for us. Moreover, the third verse of John 14 says, literally, I will come back after you, and together we shall return to my Father's house. Besides, the way thither, with him, will certainly be brilliantly lighted! I often wonder if it isn't a lapse into the hopelessness of paganism to refer to death as a dark river, or a valley of dreadful shade. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day"—with God.

8. The Romans had a practise of placing a burning lamp in the tomb with the loved one. Of course its flame would be short-lived. The gleam from the open empty sepulchre of our Lord, however, has gone on through all these centuries enlightening the world, and with an ever-increasing brilliancy.

9. The resurrection is a great reassuring parable of the remarkable vitality and recuperative power of Christianity. Repeatedly in the past its defeat has been pronounced. We hear nowadays some such pronouncements. But over and over again that gospel has come forth, even out of the grave of decline, coldness, and temporary defeat into a new, larger and more vigorous life.

10. The history of Christianity bears witness to the truth of Jesus' resurrection. Men would never have labored, sacrificed, suffered and died for a dead prophet or leader as Christians have for their Christ. "The power of his resurrection," has thus been Christianity's driving and sustaining force.

The Lesson in Practice

One often hears it said that the world's greatest need today is Jesus Christ. We would alter that statement by making it "a living Jesus Christ." The Jesus of whom we are learning in these lessons, with his wonderful teaching, blessed ministry, incomparable example and saving cross, is the foundation and structure of our faith; but after all, the Christ who can be my Saviour and the world's Saviour must be an actually alive and present Lord Jesus; not a dead prophet of Nazareth, but a Jesus who won the victory of the tomb, vindicated his gospel in his resurrected life, and fulfils his promise to abide forever with his followers in the power and presence of his spirit.

The world needs constantly to be reminded of this truth and fact of a living Christ. Notice that "Jesus and the resurrection" was the constant theme of the preaching of the earliest church (Acts 2:31; 4:2; 17:18). Every recurring Sabbath—observed by us Christians not on the seventh, but on the first day of the week, the day of our Lord's resurrection, hence the Lord's Day—should recall this fact to our minds. But it may not be amiss upon one particular Sabbath of all the year's Sabbaths to concentrate our thoughts upon that victory of life over death in which our Saviour perfected his Saviourhood; go back and stand with the little group of the more devoted disciples around the empty tomb, to be filled with gladness and edified in faith, as they were. For without doubt the resurrection was the supreme transforming fact that made the uncertain first disciples into heralds and heroes of the cross.

The resurrection story should bring a message of reassurance, of consolation, to those—and in any group there will be some such—who not long ago lost, "awhile," one beloved. Do not let the resurrection truth be belittled: Jesus conquered death not for himself alone, but for all those also who choose to enter into his victory.

It should also impart a breath of freshness, of new impulse and endeavor, to every Christian life: "If ye then be risen with Christ, seek those things which are above"—and beyond what you have heretofore been and done.

Your faith in that resurrection must constantly be vitalized by your own experience, in order to keep it alive. As it is necessary for the Christian to participate in his Lord's sufferings, so also must he share in that Lord's resurrection ("likeness of his resurrection"; Rom. 6:5) of which baptism is a sign (Col. 2:12).

"Dying with Jesus, his death reckoned mine,
Living with Jesus a new life divine."

To Ask and to Answer

How many appearances of the risen Jesus are mentioned in the New Testament?

How did Paul's grounds for belief in the resurrection differ from the testimony that Peter and Mary Magdalene received?

State Paul's argument as to the resurrection in 1 Corinthians 15:12-19. Which one of our familiar Easter hymns best expresses, in your opinion, the great truths of the resurrection?

If we had no account of Jesus' resurrection, should we not be compelled to believe that it had taken place? That is, in the face of what he has been to the world?

TEACHERS' HELPS

In the Men's Class

Samuel J. Skevington, Albany, N. Y.

The blow had fallen; the crash had come; the collapse was complete.

It had been a marvelous experience.

In the fellowship of that wondrous One to whom they had become bound by the sweetest ties they had ever known, they had glimpsed the coming of the kingdom of God as the rule of heaven on earth; they had seen the beauty of goodness living itself out among men of the daily walk; they had felt the glory of love shine and melt away the gloom of hate from human hearts and lives; they had heard the wisdom of faith make clear the way to the life eternal; and they had cherished the hope that at the long last the day of the Lord had dawned.

As the two on the Emmaus road said to their unknown traveling companion, "We trusted that it had been he which should have redeemed Israel."

But now—he was dead, killed by stronger foes. Dead and buried—behind a rock sealed by the authority of imperial Rome.

They might have known it. This is a bad world for idealism. Faith, Hope, and Love are too fair and ethereal a trinity for a world like this. They have no chance in a civilization dominated by selfish greed and ruled by brutal force. Cæsar is in possession of the throne, and Jesus is nailed to the cross. That is the order of things in this world. The fates are on the side of the strongest battalions. The devil has the dice of life's game all loaded.

So, for the disciples of Jesus on that memorable "first day of the week," faith had been wrecked on the jagged rocks of the cruel fact of his death; hope had been lost in the darkness of the night to which they expected no morning; only love still lived and suffered, but only as a pathetic vine tenderly clinging to the ruins of a great expectation.

Is it any wonder that they found it difficult to credit the startling story, and believe the impossible tidings of the women who came talking about an empty tomb, an angel messenger, and a living Christ making appointment to meet them in Galilee?

He was dead—dead and buried. The idle tales of the women contradicted all the testimony of history and experience.

But against the fact of Good Friday was the greater fact of Easter Sunday. It was true. "Jesus of Nazareth, which was crucified." "He is risen." Here is the eternal truth.

Evil had gone its full limit; it had done its uttermost; it had exhausted its resources; it had successfully carried out its plan and purpose to the last letter and rejoicingly thought it had had its day. And it had. But there was another day.

There always is. God and goodness always have the last word. Nothing is ever settled until it is settled right.

Gradually the light dawned on their stricken souls. Unbelief melted; faith was revived; despair disappeared; hope was rekindled; love flashed and blazed with new vision and passion.

The great word was passed along, "He is risen"; and then the more personal testimony, "We have seen the Lord"; and the new day had come. They were silent before their risen Lord's rebuke of their unbelief; but they fared forth to meet the world with unconquerable confidence in the gospel of his love and power. Now they know that heaven is mightier than hell; goodness is stronger than evil; love is conqueror of hate; hope is justified by immutable fact; and faith is grounded in truth.

The fight ahead may be long and hard-pressed; there may be many a Gethsemane, and always the cross, but in the struggle of the soul after holiness, and in the warfare of mankind for the kingdom of God "on earth as in heaven" the ultimate outcome is assured, and "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

That is the meaning of Easter. It is a meaning that we need to stress in these days of ours, for these are days that try men's souls, and many there are who are losing heart. In the dark days of the midnineteenth century, when the clouds hung low over our national life, and the fate and future of the American Negro was dark and dubious, Sojourner Truth, that quaint character in ebony whose simple faith was like a rock in a weary land to the cause of her race, asked Douglass when the gloom was shadowing even his glowing spirit, "Frederick, is God dead?" and with a rebirth of faith, he answered, "No, God is not dead, and therefore——"

The resurrection says "No, God is not dead, and therefore——" Easter and Pentecost came after Good Friday. The Apocalypse, with its vision and prophecy of victory, should ever be linked with the gospel of the cross. "He is risen."

Before My Class of Women

May Price Skerrett

"When the Sabbath was past!" (Ver. 1.) But "Will it never end?" was the cry of those devoted women, impatient to perform the last rites of love they feared had been neglected. A strange Sabbath that, the most significant in all history. To our Lord, what? A day of holy silence? To the stricken disciples—a day of despair, of numb grief. To Pilate, to Pilate's wife? To the high priest? To the centurion? Never before nor since a day of such pregnant stillness and significance.

"Very early" (ver. 2). Not, alas! with the hope of a risen Lord, but in a despairing yet unbelieving love. Would God that his disciples today had within their hearts and lives the joyous enthusiasm of the glorious, "I know that my Redeemer liveth!" That would be a faith to move mountains, to make all things possible.

Even as the women went, their hearts were saying, *"Who shall roll us away the stone?"* Oh, ye of little faith, are ye too wondering about the "stones" in the way, the stones that are great, or that so often prove to be but pebbles?

What saw they? *"A young man clothed in a long white garment."* Heaven and earth meeting at the tomb. They were "affrighted"—but that emotion quickly changed, to what, as they heard, "He is risen, he is not here"! Then the "Go quickly and tell!"—they, the first ambassadors of Christ, the Messiah Triumphant! A *woman* chosen for heaven's most victorious strain; woman, "first in the transgression," now "first in the justification." Oh, successors to one honored to be the mother of the world's Redeemer, successors to the watchers at the cross, to the ministrants at the tomb, to the heaven-chosen messengers of a risen Lord—do ye not feel the glorious call of your ambassadorship? "Tell it out among the nations!" Never quiet be the tongue with so life-giving a message for a world "dead in trespasses and sins." The hope of the world lies in your heart, trembles on your tongue. "Go quickly—and tell!"

"Dispossessed" is a fearsome word these days of financial stress. But to Mary of Magdala the word was one of precious hope and eternal gratitude. Lord, dispossess even me of fear and doubt, of selfishness and love of ease, of insincerity and cant, of ignorance and lack of understanding! Cast out from me the "seven devils," that there may be room for the knowledge of thy love and mission, for the understanding of my privilege of discipleship and for its responsibility to the needs of the world. Demented am I by the cares and troubles of life, tormented by my fears and doubts, my lack of trust. Lord, cast them out—every "devil" that hinders! So shall I be a worthy ambassador of hope, a Christian whose life shall not shame the profession I make and the name I bear.

"And they went and told" (ver. 10). "Not disobedient to the heavenly vision," they were the world's first messengers of hope, the first really to sing the "Hallelujah Chorus" that rings down the ages. Because of that all tombs of those that "die in the Lord" are empty today. Not *Hic jacet,* "Here lies," but "He is risen," the epitaph for every Christian. It is this glorious fact that gives to the message of Christianity its vitality and authority.

He appeared in another form (ver. 12). This unrestricted power of appearance and approach to men is significant. Prior to this even our Lord's body was restricted to locality. Now that is all changed. In varying forms he comes to you and me—as Healer, Helper, Consoler, Heartener. To bring trust and hope, to exchange sorrow for joy, new visions for clouded eyes, challenging tasks for spiritual lethargy.

"Go ye—preach—everywhere!" (Ver. 15.) How precious the "relics" of the saints, of loved ones gone on; but how much more so his last words—not to be wept or sentimentalized over, but to be acted upon. "I am not missionary-minded," you say? You who voluntarily bear the name Christian? "All the world," said he; not some "mission-minded" preacher, or missionary secretary, or member of a mission board; nor even one who has given his or her life on a mission field—but the Lord Jesus Christ himself, in the tremendous earnestness of those last moments.

And there is no other religion that is truly "missionary," that fits into the needs and into the capacities of every people, of every land. "Not mission-minded," you say? Then not for you is the message of a Risen Lord.

"New tongues" (ver. 17). God grant it!—tongues to cry out, as only women and mothers can, against the world's evil, against social and industrial injustice, against the wronging of little children, against the closing of overflowing granaries in the face of hungry men and women, against corruption in high places, against the Church's smugness, lethargy and lack of vision. Tongues to cry out—hearts to feel—wills to do.

Crannellograms

Philip W. Crannell, D. D.

1. "Risen!" Fact-foundation for our every hope. 2. The saddest Sabbath ever seen, then earth's gladdest day; a gladder is coming. 3. Love keeps on, though hope is fled; embalming not the living, but the dead. 4. Day cannot come too soon for Marys and Salomes. 5. We anxiously wonder how to get done what has been done already. 6. Men could have rolled the stone away; women could not; the angel did. 7. Angels always sit on the right side. 8. Angels always amaze non-angels. 9. Those who seek Jesus nothing gracious should amaze. 10. "The Nazarene, crucified," sounds strangely on an angel's lips; but it preludes the "He is risen!" 11. Jesus *hath been*—crucified." "He *is* risen." "Ye *shall* see him"; past, present, future. 12. The risen Christ is the Christ whom once they laid. 13. What did they fear? Nothing; everything, God; the shock of a gracious wonder incredible. 14. They would see him in Galilee, for fuller, larger, wider disclosure; but his revealing love overflowed before. 15. The risen Jesus did not stop with angel messages: he came himself. 16. The resurrection was no looked-for event, received, recognized with instant joy; it had to batter down astonishment, dread, unbelief.

The Lesson Lived

Susanna G. Fisher

HOPE

Behold the place where they laid him (Mark 16:6).

He died!
And with him perished all that men hold dear;
Hope lay beside him in the sepulchre,
Love grew corse cold, and all things beautiful beside
Died when he died.

He rose!
And with him hope arose, and life and light.
Men said, "Not Christ, but death died yesternight,"
And joy and truth and all things virtuous
Rose when he rose.

—*Author unknown.*

THE EMPTY GRAVE

He is not here (Mark 16:6).

It is from the empty grave that the true song of hope is sounded. Standing by the risen Man of Nazareth, each one putting trust in him may say with reverence and holy fear, and yet with certainty and absolute boldness, "He has won the victory and evil is doomed." Therefore, at last the victory of souls trusting in him shall also be won. The glories of the resurrection demonstrate forever the absolute and final victory of the Man of Nazareth over every form and force of evil.—*G. Campbell Morgan.*

CLOSED TO THE WORLD

Afterward he appeared unto the Eleven (Mark 16:14).

When the disciples locked the doors, Christ knew he was sure of a welcome. He could not get their ear on account of the din and confusion that came through the open doors. Closing the door to the world is opening the door to the Master. He is always passing by those doors that are wide open to all the frivolity and vanity of men; but wherever he finds the door shut to these things, he comes. Do not be afraid of shutting the door; it is the best invitation for the Master to enter.—*Christian Herald.*

TRY HIS WAY

He that believeth . . . shall be saved (Mark 16:16).

Matthew Arnold said, "Try all the other ways of being good and you will fail. Try the way of Jesus and you will succeed." This is because Christ is himself the way. He is like a path over a mountain where other ways lead to the brow or base of a cliff, or to a cavern, or, after many windings, back into the valley. Philosophy leads by many paths into caverns or to dangerous precipices or back into the valley. Christ leads over the mountain.—*E. Y. Mullins.*

LESSON XIII. JUNE 25. GIVING OURSELVES UNRESERVEDLY TO CHRIST

(1 Peter 1:3-9)

GENERAL THEME: JESUS OUR LORD AND SAVIOUR. REVIEW

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: 1 Peter 1:3-9

KEY VERSES: All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.—Matt. 28:18-20

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

A Bible Message for Every Day

Monday. Jesus Ministering to Jews and Gentiles. Mark 7:24-37. The outreach of the man Jesus was necessarily limited; as the risen Christ Saviour he touches all the world. But how? Through us, his disciples.

Tuesday. Jesus Transfigured. Mark 9:2-8. How often do you go up into high mountains apart with Jesus? (Ver. 2.) Can you expect the deeper, richer experiences of his discipleship if you never do?

Wednesday. Jesus Rebukes Selfishness. Mark 9:33-44. The antidote for Christian selfishness is Christian service. If we keep busy about the Lord's business we shall be too happy and too tired to worry about whether or not we get our share of the advantage, honor, and glory.

Thursday. Jesus Acclaimed King. Mark 11:1-10. That was just the semblance. The real king, "Jesus King Most Wonderful," we see upon the cross a few days later.

Friday. Jesus Crucified. Mark 15:22-32. Sin had won out. His life was a failure. He was God-forsaken. You cannot deny these facts. But by such temporary defeat, failure and abandonment he gained eternal victory and Lordship. He made the cross a weapon and a scepter.

Saturday. Jesus Conquers Death. Mark 16:1-11. By snatching men away from sin into his companionship, and carrying them with him back to his and his Father's home.

Sunday. Jesus Our Lord and Saviour. 1 Peter 1:3-9. "Lord" and "Saviour" go well together. The latter is the dearer term, a sweet and precious word, but we may never use it until we have let him rule our lives.

The Lessons Before Us

I. JESUS MINISTERING TO JEWS AND GENTILES

Phœnicia. An excursion into the north. Reasons for it. The foreign woman. Her request denied. Why? The Twelve must be trained. Prayer wins. The cure of a deaf stammerer. Decapolis and the way back.

II. JESUS REQUIRES CONFESSION AND LOYALTY

What he expects of his followers. A wandering theological class. Cæsarea. Who am I? Peter's word. The shadow of the cross. Life's alternatives.

III. EASTER LESSON; THE SIGNIFICANCE OF THE RESURRECTION

What about death and the grave? Paul's letters to the Corinthian church. First Corinthians 15 a summary of the gospel. The background of the resurrection. The resurrection a well-attested fact. If Christ, then the Christian.

IV. JESUS REBUKES SELF-SEEKING

The sin of selfishness. Being a good fellow. The story of James. Drowning his sorrow. The story of George. Is it right to escape hard conditions? Henry's neglect of his family. John G. and the

selfishness of the liquor trade. Shifting taxes to the liquor traffic.

V. Jesus Sets New Standard of Living

All for Christ. Qualifications for membership in the kingdom. "Of such is the kingdom of heaven." Childlike characteristics. Childlike faith. Jesus and the rich young man. A likely candidate for the kingdom. His testing. Morality will not save. Riches as an obstruction from heaven. How is it possible with God?

VI. Jesus Faces the Cross

Greatness through sacrificial service. The ambition, rivalry and jealousy of the disciples. James and John. How their petition was granted. The Christian principles of lordship. The servanthood of Christians. The principle applied to the work of the church.

VII. Jesus Asserts His Kingship

The Lordship of Jesus. "Son of David." A Messianic title. Jesus enters into the plan. The people sincere. Why not? The blighted fig-tree. Jesus resents the desecration of his Father's house.

VIII. Jesus Answers His Adversaries

He teaches us how to deal with objectors. To Cæsar, Cæsar's; to God, God's. What Jesus meant. Our debt to God. Misconceptions of heaven and God. The Sadducees. The most important commandment. Jesus shifts the emphasis to higher ground.

IX. Jesus and His Friends

Showing our friendship for Jesus. The bases of friendship. The lesson of the splendid Temple. Spiritual things alone lasting. The alabaster box. She gave her best. Friends and real friends.

X. Jesus Faces Betrayal and Denial

The fellowship of his sufferings. The Lord's Supper. A fellowship meal. The old Passover and the new. "Blood of the covenant." Overconfident Peter. Gethsemane. Watching and praying.

XI. Jesus on the Cross

The meaning of the cross. Theories of the atonement. The fact greater than the theories. Facts about Jesus' trial. How convicted. Pilate and their motives. The trail to Calvary. Simon of Cyrene. Golgotha. Wine and myrrh. His garments. The robbers. Darkness. And the reckoning.

XII. Jesus Rises from the Dead

The power of the resurrection. The resurrection as a fact and an event. Defeat into victory. The women at the tomb. Mary Magdalene. Implications of the resurrection. Go, preach. A comforting fact. The brightness of the resurrection. A prophecy of Christianity, a warrant of our faith.

TEACHERS' HELPS

In the Men's Class

Samuel J. Skevington, Albany, N. Y.

This closes six months of fellowship in the study of the Christ of Mark's Gospel. Not of the Gospel of Mark, but of the Christ of Mark. We have been following an active person, not tracing a course of thought. We have not, primarily, been listening to the wisdom of Jesus, it is Matthew who specializes on the record of his wonderful words; we have not been debating the issue of his universality, it is Luke who sets himself to link the Man of Nazareth, the Jew of Matthew's Gospel, with the whole race of mankind in general; nor have we been trying to interpret the significance of the Christ in the terms of Greek philosophy, it is John who unveils the secrets of the Spirit. We have been following the rapid development of a busy life dedicated to the proposition of doing the redemptive will of God. In giving us his portrayal of our Lord and Saviour, Mark has concentrated on the actual doings, the concrete activities of the brief period between the preaching of John the Baptist and the witness of the resurrection. He tells us nothing of the poetic beauty of the infancy, nor indeed of the waiting time of the quiet Judean ministry. He begins with the young Galilean Carpenter aggressively setting himself to his God-appointed task. Nor is there any mincing of words as to who this Nazarene is. The opening sentence is: "The beginning of the gospel of Jesus Christ, the Son of God." Then with bold strokes the form and figure of the Master is drawn and set forth as the focus of all eyes, the solution of all perplexities, the realization of all hopes, and the culmination of all aspirations.

Glancing back over the past quarter we see that Mark does not discuss the pros and cons of race prejudice, but simply shows Jesus dealing with the needs of the Syro-phœnician woman.

He leaves the theology of Christology to others, but reveals "The Son of the Living God" skilfully leading Peter to his great confession, "Thou art the Christ."

He unmasks the selfish ambitions of the human heart as the disciples discuss their several chances for the chief places, and shames them by simply showing Jesus setting a child in the midst of the quarreling and plotting group.

Problems of the place and importance of children and of the value of wealth and position are solved, not by weighty argument, but by Jesus actually blessing the children and challenging the rich young ruler to leave all and follow him.

When Calvary looms, it is not the theory of the atonement that Mark puts forward, but a picture of the road to Jerusalem. "And Jesus went before them." You see him eagerly facing his cross and preparing the Twelve by announcing his approaching death.

The time comes to confront Israel frankly with the claims of the king "that cometh in the name of the Lord." But it is not a word we hear, it is an action that we witness. He dramatically rides into the city of David, fulfilling the announcements of the prophets of old.

When his enemies seek to trap him, his words are freighted with the wisdom of the life and love he has practised, and not with the smart repartee of the schools. It is not the philosopher that we hear, but the man with the secret of perfect living.

Over against his enemies Mark would give assurance that he was not without friends. He gathers no list of great and small, but tells of the Bethany feast, and the alabaster box, and shows the Master at home among his supporters.

Even facing betrayal, denial, and death on the way through the resurrection to the crown of the world's saviourhood, it is constant action, it is the moving figure of the One who came "not to be ministered unto but to minister" that we behold.

We hear much in our day of "the way of Christ," and surely it is the path in which his disciples must pursue their pilgrimage, and the path in which they must seek to lead the world, for it is *the way,* the only way. But the way of Christ, the teaching of Christ, the spirit of Christ, how can we have them without *Christ. He* is the gospel. It is not the Christ philosophy, the Christ theology, the Christ psychology we most need, but Jesus Christ himself. As we leave this half-year with Mark's Christ, may it not be that we shall merely have added a little information of biographical detail to our stock of biblical lore, but facing his own question, "What think ye of Christ?" let us make our own the great confession of Peter, "Thou art the Christ," "Thou art." *Thou.* Not his teaching, his influence, his example, but *himself.*

Before My Class of Women

May Price Skerrett

Lesson 1. God's eternal purpose forbids that Christ should be hid. "If a Christian abide hidden, there is little to hide." A woman in deepest distress, a mother with an afflicted daughter, she comes humbly, with the sublime patience of faith. Deep called to deep. The depth of her need found echo in the depth of his loving understanding. The Syro-phœnician woman, grateful for even a "crumb," received the rich feast of his healing and his commendation.

"They bring him one who was deaf and had an impediment in his speech."

Lord, today we bring thee many such—"ears that hear not," tongues that tell not; dumb Christians—what a paradox! Well mightest thou "sigh" at such a sight!

Lesson 2. "Multitudes—nothing to eat—compassion—and they were filled." A rare feast, providing more than mere physical satisfaction. Man's few loaves and fishes plus Christ's compassion provide a rich feast, affording more than physical satisfaction. "How many loaves have ye?" Yield them to him and behold the feast is yours, with "fragments" yet to share.

Seeking signs, with unopened eyes and blinded understanding. The "signs of the times" are ours. Give us grace to see and use!

A blind man. How shall he heal him? Though results were always the same, processes always differed. He ever uses the channel of grace best for our healing.

"Whom say ye that I am?" A soul-searching question, with startling directness. Little matter what others think—"whom say *ye?*" In Peter's ready response the unconsciously cumulative effect of those years of slow learning. A divine flash of recognition and confession, but not even yet of complete apprehension.

"What shall a man give in exchange for his soul?" What is our standard of value? Shall we save the Lares and Penates in our burning home and forget the sleeping child? Shall we choose Christ or the world? The diverting by-path of time, or the high road of eternity? Help us, we pray thee, to choose not merely the good, or even the better, but always the best, that we may not cause thee to be "ashamed!"

Lesson 3. "Wherein ye stand." The blessed surety of the gospel Paul preached. No uncertainty here. "How that Christ died—was buried—rose again—was seen." "Christ the firstfruits." How joyful a pean to be sung down through the ages! Before the glorious rising of the Son of Life what shadows and clouds have been dispelled from other tombs, from other lives!

Lesson 4. At least that much they understood, there might be chance for preferment! "Ambition is the mind's immodesty." They, as we, had yet to learn that the spirit of love and service cannot dwell where ambition does—unless that ambition be to love more and serve better! "For whosoever shall give." The man who showed militant intolerance now preaches the kindly spirit of toleration. But the one was against those who in religion's name made a mockery of God's name and worship, and the other was for those who "because ye belong to Christ." "A cup of water"—so small a gift, so large a reward! "My name" makes the difference. "Cut it off." There would be fearsome decapitations if Christians and churches so treated "stumbling-blocks." But the mutilations thus suffered might be even as the pruning of the tree, for the richer growth of the spiritual body.

Lesson 5. "Suffer the little children." Not the scribes and Pharisees who objected, but the disciples! Children cannot understand much of the church's doctrines, but they can early grasp the spirit of his teachings. "Jesus beholding him loved him." What tremendous possibilities must our Lord have seen. How he longed to divest him of the robe of ceremonialism and self-righteousness; to give him a new standard of values—"first things first." But the "great possessions" owned the man.

Lesson 6. Hastening to his cross! A journey planned in the reaches of eternity. Expectancy and sorrow his companions—yes, and joy. "They followed afraid." The disturbing fear of vaguely understood forebodings. Fear born of his prophecies, hope born of desire that he might yet overcome his enemies. "We would that thou shouldst do for us." He seeking the cross, they honor. Preferment, not service, their goal. They had yet to learn the lesson he daily taught them, that to minister is a truly kingly act. A new standard of honor was here established. "Ye know not what ye ask." Too often we "ask amiss." How wise and kind the Love that withholds.

Lesson 7. "The Lord hath need"; and so to the very end man plays his part of cooperation. A day when emotions ran high; the people with keen expectancy, the disciples with revived hope, the priests with angry jealousy. But the disappointment of that hour was soon to change "Hosannas" to "Crucify Him." A transient homage and allegiance—a product of that day only? Jerusalem and the Temple reached at last. Christ's sense of worship outraged by the commercialization. "My Father's house," to what uses had it degenerated in its environments! "A den of thieves," robbing God of reverence and sanctity. Are there "money-changers" in his courts today?

Lesson 8. The two great commandments prove that all true love is one. Surely he who most loves God will love his neighbor best. Love is not merely one way of fulfilling the law: it is the only way. All other laws come easy if this one be followed. "Thou hast said the truth" is the "divine echo in the human heart." "The common people"—the great multitude—recognize goodness and sincerity and gladly receive such a message. Not so the scribes and Pharisees, to whom these teachings were a strong rebuke.

Lesson 9. "Take heed—watch—pray." Implied uncertainty of the Lord's return enjoins constant alertness, every man diligently at his task, every porter at his post of duty. All this a part of the preparation for his coming. Watchfulness is a safeguard, preventing disaster. The five foolish virgins slept, the others were ready when he arrived.

A hospitable home—a welcome Guest—a loving and grateful woman's ministrations. Treasured memories as he resumed the journey toward Calvary. Not the costliness of the ointment but the richness of the motive—how pervasive and eternal the fragrance of it!

Lesson 10. The solemnity of preparation for that last meal together. Then the horror of our Lord's accusation. That such an one should be at that table—maybe within one's very self! With what mixed emotions they must have partaken of the bread and wine, as our Lord played host. How soon were these two every-day items of food to have sacred significance. The silences that must have fallen as each man thought on the words of that night—of the "sayings" that had preceded them, the warnings that had been given. What did it all mean—where would it all end?

Lesson 11. The dread hour has come. Their Lord has been betrayed, delivered into the hands of his enemies. And "afar off" they follow him. The Jews and Pilate work their will: scourgings, revilings, accusations. "He answered nothing." The silence of dignity. A woman's dream intrudes itself to Pilate's discomfort. But the mockery of trials brings the foredoomed result and the cross on Calvary's hill bears him who came that they might have life! The gates of the morning were shrouded in darkness, but not so great a darkness as that which filled the soul of Judas. "It is finished," cried our Lord. "Truly this man was the Son of God," witnessed the centurion.

Lesson 12. A long Sabbath at length ended. Speeding to the tomb were the women who had, to the very end, witnessed life's greatest tragedy. Now they must minister to him—those last loving rites peculiarly the part of women. How grateful they were to Joseph of Arimathea that he had taken that dear body to his new tomb. Now misgivings about the rolling away of the stone—then amazement to see the tomb opened, the Lord gone! An angel bids them "Go quickly, and tell!" They to be the first to bear that glad tidings—not just to Peter and John, but to all the world and all the ages! As he had "revolutionized life so had he revolutionized death."

The Lesson Lived

Susanna G. Fisher

THE LIVING CHRIST

He was seen of me (1 Cor. 15:8).

At commencement in the great universities of England and Scotland it had been the custom from time immemorial for the undergraduates to have some boyish fun at the expense of the dignitaries and learned men who received honorary degrees. They come armed with pop-guns and pea-shooters and good strong lungs. When David Livingstone visited Scotland after an absence of sixteen years in Africa, the University o

Glasgow conferred upon him the degree of Doctor of Laws. When the students saw his gaunt form and dark face, tanned by the African sun and furrowed by the hardship of toil and fever, and the arm hanging by his side which a lion's bite had made useless, they forgot their fun and joined only in the applause. After Livingstone had referred to the honorable careers of most of his classmates, he turned to the young men and besought them to lead noble lives. "Shall I tell you what sustained me in my exiled life, among strangers whose language I could not understand?" he suddenly said. And then in the hush that followed he said: "It was this that comforted me at all times, 'Lo, I am with you alway, even unto the end of the world.'"

"The effect of that solemn text, unexpected, evidently, by everyone, could hardly have been surpassed on any occasion since its first utterance in Galilee," said one who was present. "Every heart felt the power of the grand promise, the grandest of all time. Doctor Livingstone was both its witness and its example."—*Selected.*

His Difficulty

Out of the heart of men proceed evil thoughts (Mark 7:21).

A brilliant lawyer in New York City some time ago spoke to a prominent minister of that city, asking him if he really believed that Christ rose from the dead. The minister replied that he did, and asked the privilege of presenting the proof to the lawyer. The lawyer took the material offered in proof away and studied it. He returned to the minister and said: "I am convinced that Jesus really did rise from the dead. But," he then added, "I'm no nearer being a Christian than I was before. I thought the difficulty was with my head. I find that it is really with my heart."—*Sunday School Times.*

Lip Service

This people honoreth me with their lips (Mark 7:6).

We may have much to do with religion and yet not be religious. We may become mere guide-posts when we were intended to be guides. We may indicate the way and yet not be found in it. We may be professors but not pilgrims. Our studies may be workshops instead of "upper rooms." Our share in the table-provisions may be that of analysts rather than guests.—*Jowett.*

Established

If any man have ears to hear, let him hear (Mark 7:16).

There is an old story of a deacon whose Christian life had stagnated, and who yet sturdily maintained the dignity of his Christian standing and experience. "Yes, brethren," was the testimony, "I'm not making much progress, but I'm established." One day in the spring when the frost was coming out of the ground the deacon set off to town with a heavy load and became mired. He did his best to get out, but his horses and wagon were stuck. A neighbor coming by stopped to help him, but could not forbear first a cheerful shaft. "Well, deacon," said he, "I see you are not making much progress, but you are established." It is better to get on a bit.—*Selected.*

A Religion for Everybody

That which cometh out of the man, that defileth the man (Mark 7:20).

Do not keep your religion for Sunday, or for churchgoing. Take it with you into your every-day life. Let it strengthen you to bear the frets and worries, and wear and tear of existence. Let it sanctify your home, and sweeten the temper, and bridle the tongue, and purify the thoughts. "Sunday religion" alone is not worth having. We want a religion to help us through Monday, and market day, and washing day, and every day.—*H. J. Wilmot-Buxton.*

Used for the Master

Take up the cross and follow me (Mark 10:21).

To some people God has given the talent of making money; but he did not give it to them to use for their own selfish purposes any more than he gave others the talent to teach and expected them to keep it to themselves. He gives gifts to us that we may use them for him.

To a majority of those who read these lines the thought may come. "Well, what has this to do with me? He certainly has not given me the talent of money-making." But these words are applicable to every one of us; for it is not the amount that God considers, but the way that amount is used. The child with an allowance of a dime a week may deny, deify, or dedicate that dime as well as the millionaire with his income that runs into the uncountable figures.

There was no phase of life that Jesus did not touch in the salvation that he accomplished for us; had he failed in this important point of our material resource his would have been an incomplete salvation. But he wants to make our dollars and dimes as sacred as our prayers and praises.—*North Avenue News, Atlanta, Ga.*

A Man Who Enjoyed Giving

Sell whatsoever thou hast, and give to the poor (Mark 10:21).

Christ's followers are coming to see that it is evidently a serious matter to have even a little money to use.

It was stated in the newspapers a while ago that when George Peabody was once asked by his host at a dinner party which he enjoyed most, making his money or giving it away, he made this reply: "Well, I enjoyed making money. I think it is a great pleasure to make money. When the idea was first suggested to me that I should give money away, it didn't please me at all. In fact, it distressed me. But I thought the matter over and concluded I would try it on a small scale. So I built the first model tenement house in London. It was a hard pull, but after it was done I went around among the poor people and enjoyed it. And then I built some more, and the feeling increased, and now I can say that, although I enjoy making money, I enjoy giving it away a great deal better."—*Onward.*

"The Best Is Yet to Be"

Have faith in God (Mark 11:22).

What do they think God is who speak of the "good old times" or long for past hours when they better knew and enjoyed the blessing and fellowship of Christ? What kind of a God do they think we have? Does he not always keep the best things for the last? Is his love stronger than his strength, that we had the best things yesterday and the day before, and are not having yet better things today, nor to have better things tomorrow? A true theology insists that this month is the best month of our lives. Every day is the best day, and the next day will be better.—*Robert E. Speer.*

At Cockcrow

And when he thought thereon, he wept (Mark 14:72).

I mind me how I followed him afar
Whom I revered as Friend, as Guide, as Star,
Yet still without the palace told the maid
I knew him not—and shivered, sore afraid.

And while I sought to warm my hands, my heart
At too-scant alien fire, with stricken start
I heard the cock crow, even as he said.
Distraught like one whose hope, whose will is fled,
I swore again: "I know him not"; then heard
The second, and the doom-impelling third.

I wept—bitterly. Why had I lied?
With great compassion he whom I denied
Forgave. Soul-shrived, I girt his armour on—
I am a chastened Peter since that dawn.

—*Katharine Marie Barton.*

Watch

Tarry ye here and watch (Mark 14:34).

Have you ever noticed that the word "watch" in the New Testament has no object attached to it? We are never told *what* we are to watch. Watch your own heart? God forbid; you will only get into bondage and trouble. Watch the devil? No; he will keep you occupied with that only if you do. Watch those around you? No; they have their own troubles and so have you. What, then, are we to watch? Watch the Lord Jesus Christ, "Looking unto Jesus." Be occupied with Christ; and as you pray, watch, looking unto him.—*Thomas.*

A Worship Service Program

Prepared by the Rev. Newton H. Carman
Iowa Director of Christian Education

Theme: "Into the Mountains and Valleys with Christ"

Foreword. A true worship program is a cooperative enterprise. Out of the careful, prayerful preparation by the group comes a spirit of earnestness and purpose which sharply distinguishes such a service from mere "opening and closing exercises." Reverence and aspiration join with praise as we enter the program. Songs, accompaniment, Scripture, and prayer assignments are made in advance. Familiarity with the program makes it possible for the worshipers to discard most of their books and other helps, and throw themselves unreservedly into the spirit of worship. We believe that those who have the patience and consecration to make the necessary preparation for this type of service will be richly rewarded in the spirit of worship which thus results.

I. PRELUDE. Quiet music, while the classes take their places. Pianist plays introduction or chord for opening hymn, the school standing at signal, and remaining standing through IV.

II. OPENING HYMN. "When Morning Gilds the Skies" (one verse). This should be memorized. ("Rejoice, Ye Pure in Heart" is also appropriate.)

III. CALL TO WORSHIP.

I will lift up mine eyes unto the hills, from whence cometh my help.
I will commune with God in his holy place.
I will go down into the valleys of service with Christ.

IV. HYMN OF THE SURRENDERED HEART. "I Would Be True" is suggested. School is then seated.

V. THE WORSHIP STORY.

First Sunday. A foreglimpse of the quarter's study, using five major events of Christ's ministry as told in Mark.

A. Christ transfigured. B. Christ in the valley of service. C. Christ at Gethsemane in prayer. D. Christ on the cross. E. The risen Christ.

1. For each event have a pupil read, reverently and well, the brief Scripture portion here suggested. Previously assign to five pupils. A. Mark 9:2, 3, 7; B. Mark 9:25-27, 35; C. Mark 14:33-36; D. Mark 15:29-31, 39; E. Mark 16:4-6, 14, 15, 19, 20.
2. If possible, use pictures with each event, showing each picture as the story is read.

Succeeding Sundays. A brief summary passage of the lesson can be used, as above, read by pupil, and using Bible picture, if possible.

Where Uniform Lessons are not used, or for variety where they are, the story may be based upon some "Great Follower of Christ," using picture where available.

Closing Sunday. Summary of the quarter's study. A procedure similar to the first Sunday may be followed.

VI. PRAYER (by pastor or trusted leader) suited to the above service. (School stands for this prayer and through VIII.)

VII. HYMN. Appropriate to the theme of the day.

VIII. PRAYER (in unison). Impress us with thy love and power, O our God, that in the spirit of thy Christ, our Saviour, we may study, and work, and play. Amen.

IX. MUSIC, while school passes to classes in orderly fashion.

X. CLASS SESSIONS.

XI. MUSIC, while school returns from classes to their seats.

XII. NECESSARY ANNOUNCEMENTS. Bulletin-boards should be used as much as possible, as excessive "announcing" detracts from the spirit of worship.

XIII. WORSHIP THROUGH GIVING.

1. School stands and sings, "I Give Thee but Thine Own," or "I Gave My Life for Thee," while a representative from each class brings forward the offering of his class. They stand quietly before table on which offering has been placed, while the school offers its
2. Prayer of Gratitude. "Our Father in heaven, Jesus has taught us that it is more blessed to give than to receive, and that thou dost love a cheerful giver. We thank thee that we may share in the blessedness of giving. And we pray that as thou art the great and loving giver of good gifts to thy children, so we may share thy divine generosity in giving to others. Accept and use these gifts of our hearts, we pray in Jesus' name. Amen."

XIV. HYMN. School standing through XVI.

XV. PRAYER OF CONSECRATION AND INTERCESSION. A class to which it has been assigned in advance offers this brief, pointed prayer, growing out of the experience of worship and of the class session. In this prayer, the ideals of the lesson become the petition of the school.

XVI. CLOSING HYMN OF PERSONAL DEDICATION. "O Master, Let Me Walk with Thee," or "O Jesus, I Have Promised." (Sing reverently and quietly, as a closing prayer.)

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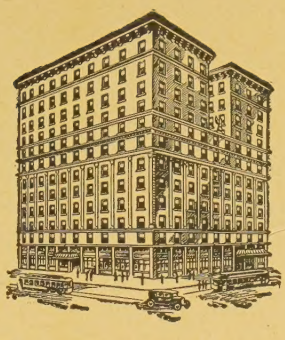

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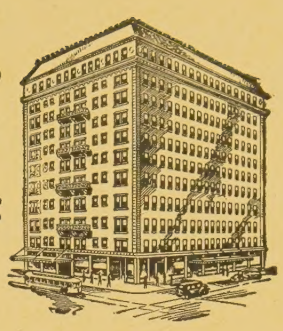

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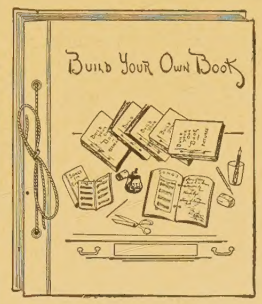

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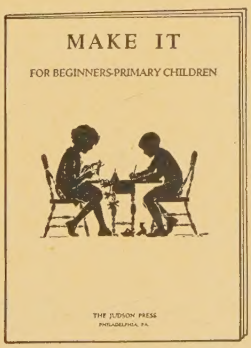

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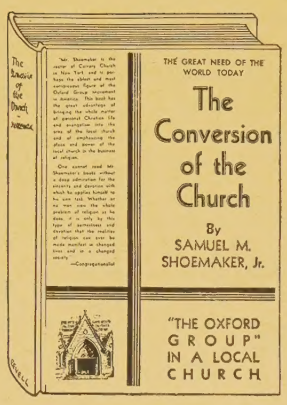

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